

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

WORKING MEN AND DIESTABLISHMENT.

THE effort to awaken the interest of working men in the question of the disestablishment and disendowment of the Church of England would seem, from the reprobation it has evoked, and the anger it has kindled, to be looked upon by the friends of that politico-ecclesiastical institution as a desperate, if it be not a wicked, step, on the part of Liberationists. The Church, it is said, so far as it touches the class at all, touches it only in the way of beneficence. She restricts no individual rights. She makes no pecuniary demands upon the unable or the unwilling. She opens her doors to the poorest. She welcomes to her spiritual care those who are without money and without price. Her clergy, whatever they may once have been in days gone by, are, for the most part, assiduous, self-denying, and indefatigable in the discharge of their spiritual functions. Many of them spend more in charity than they receive in stipends, go after those of their flocks who will not come to them, visit the sick, help the helpless, counsel the perplexed, and show themselves generally to be the best friends of the friendless. Why, for the sake of theory, disturb a relationship so fruitful in benefits to the poor, so guiltless of inflicting appreciable mischief upon them? Why foist your ecclesiastical quarrels upon them, or tempt them to take part in a contest which, if it end as you wish it to end, will do them no good, and may withdraw from within their reach many advantages?

Well, we have no desire to cast upon the foregoing representation of clerical devotion and work any shadow of doubt beyond what may be done by the remark that it is highly coloured, is open to considerable exceptions, and is capable of being viewed from points where the lights of the picture would appear less predominant. It strikes us, however, as somewhat strange that those who insist most vehemently upon the good derived by the humbler classes of the community from the political ascendancy and the State maintenance of the Anglican clergy, should see anything objectionable in asking those classes to contribute their votes towards the national verdict which is to determine the position of the institution in which they have so deep an interest. Surely, even where members of those classes habitually

disregard the spiritual service which the clergy of the Establishment are ready and anxious to do for them, they are yet capable of appreciating the proofs of sympathy and liberality which they do receive. Making every fair allowance for the ingratitude of human nature, it would still be very remarkable if an institution which socially touches the families of working men at so many points, and touches them with such soothing, comforting, and healing efficacy, could not be safely submitted to their judgment as to what place it shall fill in relation to the State—safely, we mean, for the institution itself. They best know the benefits they derive from it. They can best appraise the evidences of goodwill, of kindly feeling, and of generous effort, which are displayed towards them and the class to which they belong. They cannot be wholly insensible to what is being done for them, and amongst them, by the parochial clergy. They are said to have no personal or social reasons to bias them in favour of disestablishment—none whatever drawn from their own experience. Such being the case, it is hard to see wherein consists the impropriety, much less the wickedness, of appealing to them to say what they think, and what is their will, with regard to an arrangement which a large number of their fellow-subjects deem unjust and injurious. If there be any ground for surprise in the matter, it is that the Anglican clergy and their partisans did not long since insist upon inviting, in support of their position, the practical testimony of the class which they have so largely befriended; or that they should not have hailed with gladness, instead of deprecating with indignation, the supposed slander of the Liberationists in submitting their theoretical case to judges who have so large and intimate an experience of the positive good to be set off against hypothetical error.

It deserves to be taken into consideration that neither the question itself, nor the shape in which it has been put before the working men, appeals to either sectarian or irreligious prejudices. No one will contend that disestablishment and disendowment cannot be urged—whether successfully or not is another matter—on grounds reconcileable with the utmost respect to and confidence in the truth of Christianity. This is no crusade against the Church, or the Churches, as religious organisations. The working men are not invited to run a muck against the Gospel of Christ, nor against the societies in which it is enshrined. There may be infidels among them, as there are in both Houses of Parliament; but, as a body, they are not infidels in conviction or by profession. Too large a majority of them are indifferent to the public means of religion, but very few of them are hostile to religion, as such. But if they were more alienated from Christian organisations than there is good reason to suppose they are, it does not follow that they are therefore incompetent judges of the place which these organisations should hold in reference to the State. They are not called upon to pronounce an opinion upon the truth or otherwise, or upon the efficiency or inefficiency, for its professed purpose, of any of these spiritual communities. The question they are asked to assist in deciding is simply whether the power of public law shall be resorted to with a view to give increased effect to the action of any or all these religious associations, or whether they shall be left to maintain themselves by virtue of the

spiritual influence which they can exert. This is a question which can be entertained and determined quite irrespectively of any opinions that may be held in regard to the merits or demerits of the Churches themselves, or to the doctrines or the forms of ecclesiastical government which they adopt.

We may add that the Constitution has invested this class of the community in all our boroughs, with the authority and responsibility of joining their fellow-countrymen in pronouncing the best judgment they are capable of arriving at on all the leading subjects with which the Legislature undertakes to deal. Whether we like it or not, they will be called upon at the next general election to say "aye" or "no" to the question of disestablishment. Are they to be left in ignorance of what their choice will involve? Is it not the clear duty of those who have studied the question to enlighten those who have taken no heed to it? Should a matter of this magnitude and far-reaching importance be left to be disposed of by mere whim or caprice? Is it not better that the understandings of these men should be informed and convinced by sober statements and arguments, than that their passions should be made the prey of heated political partisanship? If the working men, when all the facts are put before them by both sides, recognise in the Church Establishment an arrangement which advances their social interests and does them no harm in other respects, they will, of course, pronounce against the proposition to sever the ties which unite the Church to the State. The Church of England assumes to be emphatically "the poor man's Church." Let "the poor man," therefore, give his judgment as to the position it should occupy; but, that he may do so with reason, let him also be as fully instructed as possible in all that can be said for or against the question he will assist in determining.

NONCONFORMISTS AND NATIONAL EDUCATION.

NONCONFORMISTS are, of course, quite prepared to find their conduct on the education question severely criticised, and, in all probability, misunderstood and misrepresented. There is so strong a disposition in certain quarters to secure some sectarian advantages in connection with educational work that the difficulty with many is to understand that Nonconformists have no such views, and that their simple object is that our public schools should be in the truest sense national. Their opposition to denominationalism is therefore supposed to be a purely selfish movement, and they are regarded as jealous sectaries who are seeking some special favours for themselves at the hands of the Ministry as payment for services rendered to their party, rather than as consistent Liberal politicians who, in the interest of the nation, are calling upon the Government faithfully and consistently to carry out its own principles in this educational work. There are some who cannot, and we fear there are some who will not, understand them, and perhaps we have no right to be surprised at either class. The decided attitude of Nonconformists is no doubt extremely inconvenient to Liberal politicians, all the more so since the highest authority in the party has pronounced the Nonconformists right and the Ministry wrong. Earl Russell belongs to a period when it was the custom to meet Toryism face to face; he has little sympathy with the new plan of disarming its opposition by deferring to its views and winning its cheers by compliments to its

leaders at the expense of the most tried friends of Liberalism, and he does not hesitate, therefore, to condemn a policy which sacrifices the very ends for which a Liberal majority has been elected, and a Liberal Government placed in power. It is not all, however, who are sufficiently clear-sighted to perceive the real bearings of the question, and even among those who are in general sympathy with Dissenters, there are some who think that we are attaching too much importance to a comparatively subordinate matter, and that we ought, at all events, to keep our views in abeyance for the sake of preserving the unity of the party, and trust to the sure progress of opinion to redress any grievance of which we have to complain. Those who talk thus, however, have simply failed to understand the depth and intensity of the feeling by which Nonconformists are stirred, or to estimate aright the strength of their position. They are not seeking to force some special idea of their own upon the party; they are only asking that the views of the great majority of that party should regulate its educational policy. They are not even insisting upon any new concession to that principle of religious equality which formed so prominent a feature in the Liberal programme at the last election, they are simply protesting against a reaction of the most mischievous character. They do not require their leaders to adopt their principles, they only ask them to be loyal to their own. They are, in truth, endeavouring to save their party from itself, or rather from the misleading influences of a small section in its ranks who, depending partly on the readiness of many to make any sacrifice rather than delay the establishment of a national system, and partly on Tory votes, are determined to persist in a course contrary alike to the principles and traditions of the party—opposed to the view of the great body of its members, both in and out of Parliament—and sure, ultimately, to prove most disastrous, or rather which has already been attended with grave disaster, to Liberal interests everywhere.

The *Times* is a fit type of the Liberalism which is zealous in support of the Act, and it has stated the case in its favour with more than its ordinary speciousness. If, indeed, we only admit the premiss which is slipped in so quietly that it almost eludes notice, or asserted with such confident dogmatism that it seems impossible to dispute it, there is no escape from the conclusion. The whole force of its last article depends on the admission of what certainly must be admitted to be a very extreme statement, that "the exclusion of all reference to the relations between theology and other branches of knowledge must be as offensive to the consciences of the majority as the introduction of the teachings of special schools of theology must be offensive to some." Of course, if this be admitted, it follows that it is not possible to devise a national system which does not involve a pressure upon some consciences—which, by the way, is the strongest argument that could be advanced in favour of the position of those despised volunteers who asserted that education is a work which the State cannot undertake. The *Times*, on the contrary, uses it to justify the adoption of a system which shall make the pressure as light as possible, one "of purely secular teaching by the ordinary schoolmaster, with facilities for teaching religion outside the ordinary hours of secular teaching." But is it quite so certain that even accepting the principles of the *Times* this is what really would involve the smallest amount of grievance? The argument about the consciences that would be offended by the exclusion of "reference to the relations between theology and other branches of knowledge" sounds plausible, but what is it worth when applied to the actual work of the day school? It is not proposed that the children should be instructed in those higher departments in which these relations may be of importance, and if there are consciences which would be wounded if children were taught to read and write and to cast up sums in compound addition, or even to understand the first principles of natural science, and to obtain some acquaintance with geography, unless they were also taught theology, and the relations, whatever they may be, between it and these elements of knowledge, they must be a very limited number. Even the Roman Catholics, by whom such difficulty might be supposed to be most felt, distinctly state that they prefer a purely secular school to one of the type indicated by the *Times*; and in fact the favour shown to denominational schools under the Act is largely intended to meet their case. They allege that such a school as the *Times* would approve would be to them intensely sectarian, and they demand that if the sectarian principle be thus introduced into national schools, a due regard shall be paid to their scruples, and their sectarian schools subsidised

by the State. We see not how their argument is to be met by those who demand that a quasi-religious character should be given to the board schools. They do not, however, raise the same objections to purely secular schools, and if they do not regard them as sectarian, we know not where to find the party that would.

If we were discussing the point at length, we should demur to the way in which the *Times* describes its ideal system. But this really is not the question of the hour. Dissenters are not seeking at present to reopen the whole question. It may be that the two points—the character of the board schools and the position which denominational schools are to fill—are so closely connected together that you cannot touch one without interfering with the other. But that is not their fault. Their immediate work is to prevent an unfair extension of the denominational system. The *Times* says, "The whole scheme of the Act, putting aside temporary provisions, was framed so as to multiply mixed schools, while retaining, as long as they might be found useful, denominational schools." All that Dissenters are trying to do is to see that this, if it be really the intention of the Act, shall be loyally carried out. They contend that the very opposite is the result of the present mode of administration. They submitted, though reluctantly, to the proposal that existing schools should be utilised, and if this had been all that was done they would have uttered no complaint. What they do complain of—and if the *Times* is true to the principles of its own article, it should join them in the complaint—is, that these schools have been largely extended, that the subsidy to them has been greatly increased, that there is no distinct provision requiring a definite part of their cost to be defrayed out of voluntary contributions, that, as a matter of fact, numbers of them will need no such help, and that the general result is to discourage the erection of mixed schools, and to hand over the education of the people mainly to two or three sects. That is the Nonconformist case, and those who intend to meet it must be prepared to deal fairly with these allegations. Apart from this vexed question of the payment of fees in denominational schools, we believe that the Act would not have been challenged at present, but Dissenters would have been content to wait in the belief that the action of public opinion would have corrected the defects that its working might discover. The course pursued by the Denominationalists at different school boards, and, what was more, the sanction given them by the department, rendered firm and vigorous action on the part of Nonconformists imperative. This is our answer to Mr. Lowe's extraordinary speech at Halifax. He seems to like denominational schools as little as we do. He admits that the establishment of them was a mistake, but he says we must maintain them for the present, or we should be left without educational apparatus altogether until the board schools are in operation. Our reply is very simple. The argument may be good for the maintenance of the existing schools, but, on his own principles, Mr. Lowe ought to be our ally in opposing the extension of what he admits to be a bad system.

Mr. Francis Taylor, Chairman of the Manchester Educational Committee, has, in three letters to the *Times*, which are marked by considerable ability, endeavoured to point out the inconsistencies of the League, and the Nonconformists, and show that they are mistaken in their demands. The first task is easy enough, but as unprofitable as it is easy. No doubt in the course of such a controversy all parties make some mistakes, and certainly the Manchester Committee was not free, if it be true, as it is here stated by its Chairman, that it prepared, and through Mr. Jacob Bright placed before the House of Commons, a critical amendment, which provoked considerable irritation at the time among the members of the Liberal party who supported it, but found their leaders defeating them by Tory votes, while at the same time its authors attached so little importance to its crucial point that they had serious thoughts of withdrawing it. To answer Mr. Taylor in detail, however, would require a careful review of the history of the bill, and for this we have neither space nor inclination at present. Our concern is with the practical policy of the time, and here we are glad that we can find some points of agreement with Mr. Taylor. With him we believe that, whatever faults are in the Act, they have been made much worse by the mode of its administration. With him we desire the establishment of school boards everywhere. With him we believe that the cumulative vote, which is nothing more than a crotchet of doctrinaire Liberals, has worked most disastrously, and ought to be repealed. We fully agree, too, that the administration is strongly in the interests of denominational schools, and we are only amazed that, while

conceding this, he should talk of us as "frittering away public attention on mere sentimental and imaginary grievances." Our grievances are the high-handed and unjust proceedings of the boards, and we cannot see how these can be regarded as "antient and fanciful" by one who distinctly admits that their action has been so decidedly denominational. Happily we are at one as to the end to be sought, "the ultimate absorption of the denominational system into a really national system." We differ inasmuch as we believe that this will be impracticable if school boards continue to enjoy powers by the exercise of which they are giving new vitality and strength to those sectarian schools which are the real hindrance to the establishment of those national schools we alike desire to see. No doubt we want boards less under the sectarian spirit, but unless Mr. Taylor is prepared to maintain that the existing boards have exceeded their rights, we cannot see how any remedy can be really effective which does not deprive them of the powers which they have abused.

ECCLESIASTICAL NOTES.

SOME of the papers have announced the formation of a Scotch Liberation Society, and have even given extracts from its draft constitution. They are somewhat premature. Though the starting of a "Scottish Disestablishment and Disendowment Association" is contemplated, it will hardly be completely organised for another week or two. The objects of the movement are thus set forth in a draft constitution which is subject to final revision:—

The special objects of the association shall be disestablishment and disendowment of the State Church in Scotland; the abolition of all laws by which national and municipal resources are used for ecclesiastical purposes; and the application of these resources to unsectarian purposes,—after providing for life interests.

In furtherance of these objects, the association shall—(1st) collect and diffuse authentic information respecting the endowments, relative position, and political action of the Scottish Establishment; (2nd) Seek by moral and constitutional means the abrogation of all laws and usages which confer privilege or inflict disability on ecclesiastical grounds; (3rd) Aim at counteracting all movements calculated to perpetuate or strengthen the connection between Church and State; (4th) Direct the public mind to the injustice of that connection, and its evil effects upon religious freedom, the brotherhood of churches, and the peace of society; (5th) Co-operate with societies having similar objects; and (6th) Stimulate and aid local effort in influencing elections, and otherwise promoting the objects of the association throughout the country.

It will be seen that this programme is substantially the same as that of the Liberation Society. Indeed, we believe the new body is set on foot by the most prominent supporters of that society north of the Tweed, who believe, not without reason, that by means of a distinct organisation, they will be able, on the "Home Rule" principle, to act more effectively than through the agency of the London body, and actively and locally evoke that feeling in favour of disestablishment which is general in Scotland, though it may have existed too long in a passive form. Not only does the Established Kirk comprise a decided minority of the population, but a considerable section of that communion are quite indifferent—to put it mildly—to State connection. There is no reason why the United Presbyterians should not unitedly rally round the new flag; and though the Free Church has not as a body renounced the State-Church principle, a majority of its members are hostile to the Established Kirk as it exists. The new association has, therefore, a comparatively easy task before it—viz., to stimulate and direct, rather than create, public opinion in Scotland. The fact that our friends north of the Tweed have assumed the responsibility of taking charge of the question locally, may be regarded as a pledge that they are prepared to prosecute the work with unflagging zeal and perseverance till Scotland is ripe for disestablishment. By so doing they will relieve the Liberation Society of a part of its task, and enable it to concentrate its energies on the southern Establishment. We heartily wish our northern friends abundant success in their separate but co-operative movement.

The Church Defence Institution of England and Wales, with the two archbishops and twenty bishops at its head, is now, we suppose, nearly organised. It has secured a resident secretary in the Rev. Dr. Lee, also a travelling secretary whose duty will be to promote the formation of branches "in every county and important town in England," and it proposes in January to start a new monthly periodical, the *National Church*. A "London Working Men's Council" has also been formed "to combine, as far as possible, working men, without reference to political opinion, in defence of the Established Church," and to repel all attacks on the Church. This is of course a challenge to the

Working Men's Committee represented by Mr. Potter and Mr. Howell. If both sides will act with fairness and moderation, and rely upon argument rather than such violence as has just been exhibited at Leeds and Ashton, our artisan population will have the whole case presented to them. We shall be quite content to abide the issue of such a controversy. But the victory will not be won by the use of discreditable means. We regret, however, to observe that such agency is already recommended. Thus writes "T. G. S." in the *John Bull* of last week :—

In our large towns—Birmingham, Cheltenham, Bristol, and others—let Churchmen refuse to deal with those tradesmen who are in favour of disestablishment. Why should the clergy deal with those who take from the clergy their bread? Why should the laity do so? Because if disestablishment comes, and of necessity endowment follows, they are bringing upon them additional expense, and take away from them the lawful and just support of the clergy. I hesitate not to say, if the Church and State Defence Society counselled this way of acting, it would do an immense deal to make Dissenting tradesmen pause in their course. Look, for instance, at the small towns of this country—the chief of the tradesmen's profit is from the landed gentry and clergy. Look at the fashionable watering places—the tradesmen there depend upon a good season from their visitors. I can respect a Dissenter as such; but it is the political republican I dislike. I don't believe Dissenters generally conscientiously object to the Church as connected with the State. Let it be shown their custom is not to be given to them if they respect not the feelings of Churchmen.

We know pretty well how extensively this kind of social tyranny prevails in the "small towns" referred to, in the interests of the State Church, but were hardly prepared to see it publicly advocated in a respectable newspaper. Our readers will note what they are to expect if they support disestablishment. The Church is, in the estimation of "T. G. S.", to be saved, not by its inherent vitality and just claims, but by exclusive dealing! Why, it is this very spirit of mean and cowardly coercion which is born of State-Church supremacy and Toryism. If the Church is to fall as an Establishment, says the *Times*, "let it fall in the act of duty, and in the midst of true and good work, not in loud and angry squabbling for things which it can certainly do without." "No," say the bench of bishops as represented by the Church Defence Institution, "we will fight tooth and nail for the monopoly and gifts which the State has given us." "No," says "T. G. S.", "we will everywhere use the screw, and that will make a wondrous difference at Liberation meetings, and oblige Dissenting tradesmen to pause in their course. Social ostracism must be the lot of the advocates of 'religious equality.'"

Whether the Defence movement will continue to be as it now mainly is, a clerical organisation for preserving the "worldly gear" of the Church, time will show. Possibly the laity will rally round it. At present, apparently, they rather obstinately hold aloof. As our readers know, there has been a "National Church Sunday" in Devonshire. Deans, archdeacons, and eighty-five clergymen preached defence sermons and invited subscriptions. What was the result? It seems that the five parishes of Torquay, where the movement originated, contributed 100%, and all the rest of the diocese another 100%. Either the preachers must have lacked eloquence, or their flocks were mightily indifferent in the matter. For it seems that the subscriptions in defence of the Establishment averaged just 11. 5s. for each of their congregations. "If so much," says a writer in the *Guardian* without any suspicion of irony, "can be done in one county, how much can be done in England?" How much? Perhaps our readers will solve this curious arithmetical problem for themselves.

The hearing of the Bennett case before the Judicial Committee is over, and judgment is reserved till after Christmas. Dr. Stephen's learned argument against the interpretation of the law as laid down by the Dean of the Arches was very conclusive, but there was no one on the other side to challenge his authorities, and the judges were naturally embarrassed by the one-sided appeal. We observe that the *Record* awaits the decision of the Supreme Court "with confidence," though "the crisis is one of momentous importance, and involves serious peril to the Church of England."

Mr. Bennett's condemnation (says our contemporary) would not disturb the High-Church adherents of Bishop Andrewes or of Dean Hook. But if, by any attempt at compromise, it were held that it is consistent for a minister of the Church of England to teach that the true body and blood of our Lord and Saviour is to be found on the altar, in the elements, and in the hands of the minister, then the protest against Rome is broken down, and the Reformation virtually declared to be a schism. We hope better things, through God's mercy, for the Church of England, although we cannot conceal from ourselves that there is an influential and growing party who desire to widen the pale of the Establishment, in order to include not only Romanists,

but Jews, Turks, and heretics. Public subscriptions have been made on behalf of a Colenso and a Voysey by dignitaries of our Church; and, for those who seek to make our national endowments available for all the religions of the world, it is but a small thing to sanction the superstitious proclivities of Anglican Romanists. If such a compromise as has been shadowed out by some were attempted, it would lead to endless confusion, and verify the charge made by a leading agitator that the Church of England is a Church without doctrine, without order, and without discipline.

This is not a very edifying description of the Church of England as it is, but it comes from a staunch friend. If the *Record* speaks truly, something else besides exclusive dealing will be needed to save such a Church.

THE LIBERATION SOCIETY.

ATTEMPT TO UPSET A MEETING AT ASHTON.

About a year ago Mr. Carvell Williams was announced to deliver a lecture at Stalybridge; but, forged tickets of admission having been issued, the hall was filled with roughs, who prevented the utterance of a single sentence by the intended lecturer. On Tuesday Nov. 28, it was sought to adopt the same tactics in the adjoining borough of Ashton, on the occasion of the annual meeting of the branch Liberation Society in the Town Hall; but the attempt was completely defeated by the resoluteness of the promoters of the meeting, aided by the police of the borough.

It was not till the afternoon of the day that it was found that the forged tickets—of which 1,000 are said to have been circulated—were first seen by the local committee; but, whereas at Stalybridge no resistance was offered, they resolved that, if they could help it, no forged-ticket holder should obtain admission. "The plot," says the *Ashton News*—

Was regularly organised in the Tory public-houses the night before. About three hundred roughs from Stalybridge formed a contingent, headed by town councillors, and primed for mischief. When fraud failed, force was attempted, and only the presence of a strong body of police prevented these parties from carrying the Town Hall by storm. Hindered from entrance, they congregated in the Market-place, and attempted by howls and groans to disturb the meeting from without. They even went the length of exploding fireworks under the horse in the vehicle which conveyed the chairman and some of the speakers to the hall, and on the breaking up of the meeting the same mob of several hundreds attacked the same cab with stones, and made efforts to stop it, only frustrated by the efforts of the police. It is not too much to say that the proceedings of these parties were within a little of murderous. From the exclamations of the mob at the frustration of their furious designs, it was evident that the outrage was premeditated. It was calculated that Mr. Hugh Mason, whose guests the speakers at the meeting were, would bring them to the Town Hall in a private carriage, and that the explosion of the fireworks under the feet of the young and spirited horses would cause a disaster. They did not seem to have reflected that, in all probability, persons in the crowd would be hurt just as soon as the objects of their fury in the carriage. But the use of a hired cab prevented this catastrophe, the horse being more easily kept quiet.

The chairman (Mr. Hugh Mason), Mr. Illingworth, M.P., Mr. Carvell Williams, and Mr. J. Kingsley—who composed the deputation—with the local committee, made their way without difficulty to the platform, and were received with ringing cheers, which showed that, whatever might be the case outside, the hall was filled with sympathisers. The proceedings then commenced, the deputation speaking, after an admirable address from the chair, and short speeches from Mr. A. Reyner and the Rev. J. Hutchinson. They were heard with quietness and evident interest, with but an occasional exclamation from less than a score of opponents, who had succeeded in obtaining admission.

The Rev. Thomas Green afterwards moved a vote of thanks to Messrs. Illingworth, Williams, and Kingsley. They had had a very enlightened audience, and he particularly congratulated Mr. Williams that he had not had to fight with beasts, as on former occasions elsewhere. (Hear, hear.) They would never commit forgery—(cheers); when their opponents tore down their bills they would not tear down those of their opponents. When their opponents misrepresented them, they would be all the more careful not to misrepresent their opponents. Whether they should win or lose—whether they were howled down by rectors or by mobs—they would not follow a bad example.

This motion having been seconded by Mr. Sutherland, and enthusiastically carried, the chairman, in acknowledging a vote of thanks, strongly condemned the proceedings of the other side, and cautioned those who were going away in vehicles of their own, as it was likely other attempts would be made to frighten the horses.

The mob remained outside all the evening, and by the time the meeting was over had not been improved in temper, either by the check they had received, or the liquor they had drunk. When the deputation reached the street they were surrounded by a bodyguard of their friends, and reached the fly provided for them in safety. Messrs. Illingworth and Williams had entered, and just as Mr. Mason was doing so, stones began to fall. One "just escaped" Mr. Hugh Mason's cheek, while from another, Mr. Arnold Mason, his son, received a severe contusion on the brow, which, if the missile had been aimed a little lower, might have cost him an eye. Mr. Alfred Burton, who was standing

close to the door of the cab, was also severely struck. On receiving its occupants, the cab drove off quickly, followed by the mob, who were exhorted by their well-dressed ringleaders to stop it with the intention of overturning it; but the pace was too fast, and they were obliged to give up the chase.

It may be added that the Rev. T. Eager, rector of Ashton, had circulated a bill containing the following passage :—

I hereby offer a donation of 50/- to the Ashton Infirmary if Messrs. Mason, Williams, Illingworth, and Co., will prove that the payment of tithes originated with or that they were first paid by the authority of an Act of Parliament, and that the clergy of the Church of England are paid, and her churches built either in whole or in part by Parliamentary grants. Honest men of Ashton, do not allow yourselves to be imposed upon by reckless statements and gross misrepresentations!

SOUTH SHIELDS.—On the 27th ult. Mr. Carvell Williams met the local committee in this town, to confer on the Society's future operations in that locality. The committee was reorganised and lectures, and other action were determined on. In the evening a public meeting was held, under the presidency of Alderman Incey, and addresses were delivered by Mr. Williams, and the Rev. H. Robjohns, of Newcastle. Alderman James, the Rev. E. Baker and others also spoke.

CHESTER.—Comparatively little has been done either for, or by, the Society in this cathedral city, where Dissent has pleaded the strength of Church influence as a reason for quiescence. Last week, however, the newly-formed Nonconformist Association availed themselves of Mr. Carvell Williams's visit to the north, and invited him to a conference, and also to a meeting. Both were, under the circumstances of the case, well-attended. It was stated that a course of lectures is about to be given, and other operations were also considered. At the public meeting—over which the Rev. Mr. Darnton, B.A., presided—Mr. Carvell Williams gave an address on "The prominent ecclesiastical questions of the day," which he said were the education question, the condition of the Church of England and disestablishment. He was warmly thanked, and, in reply, humorously contrasted his reception with that given him at Ashton the night previously. The Rev. Messrs. Jenkins, Peters, and Durban, and Messrs. Marah and Roberts, also spoke. All the Chester papers give a full report of Mr. Williams's address.

CORNWALL.—At the Rev. C. Williams's lecture at Redruth, the rector and two Wesleyan ministers were present, and there was a good attendance. At Falmouth the Town Hall was crowded. The Helston Guildhall was packed with people—thanks to the vicar, who had preached against the Society the previous Sunday. The mayor, a Churchman presided, and the vicar took part in the discussion. There was a good audience at Truro. Satisfaction is expressed at the Society's recent action in Cornwall.

FURTHER MEETINGS.—To-night the Rev. C. Williams is to lecture at Leeds on the Church property—with special reference to the recent speeches of the Bishop of Manchester. The Rev. J. H. Gordon has also accepted another challenge to a discussion from Dr. Massingham. The Society is about to turn its attention to the south, and on Monday and Wednesday next Mr. Carvell Williams will meet its friends at Southampton and Salisbury. The Ashton committee begin their winter lectures next Tuesday, when the Rev. J. G. Rogers is to lecture. We understand that next month borough Conferences are to be held in Finsbury, Hackney, and the Tower Hamlets, in pursuance of the plan described at the Cannon-street Conference.

THE CHURCH DEFENCE MOVEMENT.

On Thursday evening a meeting of the London and Westminster Working Men's Constitutional Association was addressed by the Rev. Dr. A. Lee, of the Church Defence Institution. Several interesting speeches were delivered by working men, and the meeting adopted a resolution pledging them to co-operate in the work of Church defence.

It will be remembered that a disestablishment meeting, attended by Mr. G. Potter, was broken up by roughs at Leeds. On Thursday last the working men of the town retaliated by putting an end to a meeting in the Mechanics' Institute, to hear a lecture from Dr. Massingham. Every person who attempted to speak, including the lecturer, was clamoured down. At last, after a scene of continuous uproar, Dr. Massingham made a final attempt to get a hearing, but he was received with such a violent outbreak of cheering and hooting that he again gave up the attempt. The Chairman then dissolved the meeting.

Mr. W. H. Smith, M.P. for Westminster, and Mr. J. H. Kennaway, M.P. for East Devon, attended a *savoir* at Torquay in furtherance of the objects of the Devonshire Church Institution. Upwards of 1,000 persons were present. Mr. Smith, M.P., who was greeted with long-continued cheering, remarked that it was impossible to disguise from themselves the fact that this was an age of revolution. Within the memory of the youngest in the room there had been revolutions and changes in the condition of Europe which had alarmed as well as astonished all who possessed powers of reflection. In this country there was a similar feeling abroad. So long as the English Church existed, there would be a formidable obstacle in the way of those who desired to bring about revolution in

this hitherto happy and prosperous country. This was not a political question, except in the sense that politics embraced everything which concerned the welfare of the State. It was a question on which Conservatives, Liberals, and even Radicals might unite. Revolutions were always brought about by a small number of persons acting in concert with determination and energy, with a single object in view, to attain which they risked much. If they found the mass of people unprepared, unorganised, and careless, living in a state of security, their task was easy. Had they anything in England to answer to such a condition of things? He feared so. His earnest advice to Churchmen was, organise, and organise at once. Every one devoted to the Church had a great duty placed clearly before him, and must strive earnestly to strengthen the noble army of defence in order to meet the continued and various attacks of earnest and determined enemies. Mr. Kennaway said they were not a bit too soon in organising their forces, and they did well to come together, to stand "side by side, hand in hand," to resist the foes who were avowedly gathering against the Established Church. The gentleman who last session seconded the Address to the Throne told them that if two grievances were removed Nonconformists would have little to complain of, and the two grievances referred to were the questions of University Tests and the Burials Bill. The first question was no longer a bone of contention, and they might hope to see a settlement of the Burials Bill by removing all grievances with respect to the burial of the dead of which their Nonconformist brethren had a legitimate right to complain, but he for one would never support unreasonable demands. It was hoped that the words of Mr. Morley, the seconder of the Address, would have been generally accepted, and that Dissenters would leave the Church to do its appointed work. But it was not so. They would all recollect the motion brought forward by Mr. Miall, which was defeated by a large majority, and they must bear in mind, too, that the agents of the Liberation Society were, if anything, more active than ever. They were at work in almost every town and village throughout the land, to bring about the object they had set themselves to accomplish. It was, indeed, high time for Churchmen to be up and doing everywhere, and the enemy must be confronted boldly. If, however, they were not alive to the danger that threatened the Church, if they were careless of the privileges and advantages they enjoyed under the present system, if they did not put forth the strength which the Church undoubtedly possessed, then their inaction would be mistaken for indifference; and if it could be shown that the people of England were indifferent on the question, it would be a great temptation to the Government to support disestablishment. He hoped the laudable earnestness of Torquay and its neighbourhood would be caught up by Church people in every district and county.

MR. HENRY RICHARD, M.P., ON THE EDUCATION QUESTION.

The Sunday-school accommodation in connection with Charles-street Congregational Chapel, Cardiff, having proved insufficient, it is being increased by the erection of a new schoolroom in the rear of the church, and by the conversion of the existing schoolroom underneath the church into a series of class-rooms. The memorial stone of the new building was laid on the 27th of November by John Batchelor, Esq., and the Rev. J. Waite, B.A., stated that the cost would be about 9000.

In the evening a large meeting, which included representatives of all denominations, was held in Charles-street Chapel, to hear addresses from Mr. Henry Richard, M.P., the Rev. Mr. Johnstone, and others, on "Popular Education: Secular and Religious." Dr. Edwards took the chair at half-past seven, and the meeting was then opened by devotional services.

After a few words from the Chairman, the Rev. F. S. JOHNSTONE, of Merthyr, delivered an address on the limits of State interference in the education of the people, in the course of which he referred to the demands of the Irish bishops, and said that Dissenters must not complicate the matter by their own action. Let them not cease to insist on the withdrawal, in course of time and after due warning, of all State aid to denominational schools. (Hear, hear.) They must give up religious teaching in board schools altogether. (Hear, hear.)

Mr. H. RICHARD, M.P., who received a most enthusiastic greeting from the meeting, after some preliminary remarks said:—

I do hope that Sunday-schools will never decline in Wales—(Hear, hear)—or, indeed, in any other part of the country—(Hear, hear)—but, on the contrary, as day-schools multiply and much of that mere mechanical work which now necessarily occupies too large a portion of every sacred day, in teaching children the alphabet, the art of spelling and reading, will have been provided for by day-schools, that the teachers in Sunday-schools will be able more than ever to devote themselves to their specific and most important work, the communication of religious truth and the formation of religious character by bringing truly devotional influences to bear upon their young charges. (Cheers.) I will yield to no man in my sense of the inestimable worth and value of religious education. Indeed, without religion, the principles that it inculcates, the motives it supplies, the hopes it inspires, and the prospects it opens up before us in the future, I have sometimes felt that I could adopt Macbeth's description of human life:—

Life's but a walking shadow—a poor player
That struts and frets his hour upon the stage,
And then is heard no more.

(Hear, hear.) It is religion that not only prepares man for a future life, but exalts, ennobles, and dignifies man's nature in connection with this life—makes him "a little lower than angels, and crowns him with glory and honour." (Applause.) I differ, and you may differ widely, from some good men as to the best mode of imparting religious education, but as to its supreme and transcendent importance I am cordially at one with them.

Mr. Richard then turned to the Education Act of 1870, which had been anything but a success. Indeed, large bodies of people—indeed, the whole of the Nonconformists—felt that their principles were compromised and their consciences wounded by this measure. It was now, however, said that the measure was a compromise, and that now it was beginning to turn to the disadvantage of Nonconformists they were dishonourably backing out of it—

I entirely deny the existence of that compromise. (Cheers.) I deny that Nonconformists have accepted this measure—(Hear, hear)—either in its original or in its amended form. (Cheers.) Our position, on the contrary, was this—that in every attempt we made in Parliament by ourselves or by our friends to amend the bill—and there were many such attempts—(Hear, hear)—by Mr. Dixon, Mr. Jacob Bright, myself, Mr. Candlish, Mr. M'Arthur, and others—we introduced amendments intended to bring the bill more into harmony with what we thought right and just principles, and in every case Government rejected those amendments, and defeated us by combinations of Whig officials and the whole body of the Tory party. (Cheers.) I have the best right in the world to say this here, for I took care, just towards the end of our discussion in regard to this educational measure, to tell Mr. Forster and the House of Commons that they were forcing the bill through the House and upon the country in the teeth of the declared wishes of the whole of the Nonconformist body. (Cheers.) I was looking recently at the speech I delivered on the 11th of July, a few days before the bill passed out of committee, and I reminded the House of these facts:—That a few days before, Mr. M'Arthur, who is the representative in the House of the Wesleyan body, told the House that three separate committees appointed by that important and influential body had met to consider the new version of the bill that had been introduced by Mr. Gladstone, and that they had emphatically condemned it. (Hear, hear.) I reminded them that that ancient Nonconformist body, called the deputies, consisting of three denominations of Protestant Dissenters—the Presbyterian, the Independent, and the Baptist—had met together under the presidency of my honourable friend, Mr. Charles Reed, and equally pronounced condemnation on the measure; that Mr. Candlish, the member for Sunderland, had presented a memorial representing upwards of 2,000 Baptist churches; that I myself had presented a petition from the Congregational Union, representing nearly 8,000 churches, utterly condemning the measure; and that my friend Mr. Richard Davies, the member for Anglesea, had presented a petition from that powerful body, the Welsh Calvinistic Methodists, representing, as the preamble of the petition stated, 250,000 persons, rejecting the measure—(cheers)—that I myself had presented a petition from Congregational associations in various parts of Wales to the same effect; that there had been two special committees formed to watch the progress of the measure, composed of representative men, one in London and one in Birmingham, and that they had both in an equal manner refused to accept the measure as satisfactory to the Dissenters—(Hear, hear)—and then ended by these words. I said—

This much I say, that this measure is being forced upon the country and the House in the teeth of the declared wishes of the entire Nonconformists of the country, that body, remember, forming one-half of the nation, and much more than one-half of the Liberal party. My right hon. friend, the Vice-President of the Council, had certainly done as he had threatened or promised, he had "cantered" over the religious difficulty, but how has he done it? Why, by mounting the good steed, Conservative, and charging into the ranks of his friends and riding them down roughshod. The right hon. gentleman will, no doubt, carry the bill effectually through Parliament, as Government might carry any measure, when using the votes of his adversaries to defeat the wishes of his friends. He ventured to tell him, with all respect, that one or two more such victories would be disastrous in their influence to the future fate of the Liberal party. (Cheers.)

So far is it from being true that we have accepted a compromise, and are now retreating from it, that we have a right to complain that the Government themselves have violated the solemn promise made by them as to the principle of paying out of the rates for denominational schools. (Hear, hear.)

The hon. member then quoted Mr. Gladstone's speech in reference to the severing altogether of the tie between the local boards and the rate, giving the denominational schools increased grants—that is making those grants up to fifty per cent. These schools had the increased grants, but came on the rates likewise. In the same sense spoke Mr. Forster in answer to him (Mr. Richard). Yet after these declarations from Mr. Gladstone and Mr. Forster, they found that the bill contained this power of voting grants from the rates to denominational schools, and the Educational Department using all its influence to compel school boards which had refused to act upon that principle, quite contrary to their convictions, to do the very thing which they themselves said was not to be done in the Act. (Hear, hear.) Now, they objected to this principle of payment to denominational schools out of the rates. (Cheers.) He maintained that the only possible solution of the religious difficulty in this country and in Ireland was the adoption of their principle, which was embodied in the amendment he moved in the House of Commons—namely, that if the Government is to interfere in the education of the people at all, it can only touch the secular part of that education, leaving their religious education where God has left it, namely, to the care of the Christian Church. (Applause.) But they must count the cost of adhering to that principle, for the National Education Union had branded such persons as "the enemies of religion" in one of their circulars. This was the serious charge brought by this body against large

bodies of their countrymen. Well, when anybody suffering from jaundice said that the faces of all his neighbours were of a dirty yellow hue, anybody would be cruel who would speak harshly to that man. (Laughter.) All they could do was to pray that some means might be found to purify his system from that overflow of bile which had poisoned his blood—(laughter)—and had thus interfered with his vision.

I remember that Coleridge very effectively ridicules the class of persons who make their own little beliefs on any question their tests of spiritual character. He ridicules them by a set of doggerel verses, in which he writes of a person who was very fond of one particular kind of food, and putting it up as a test by which to judge his fellow men. I remember one verse of this doggerel, which says—

Jack Stripe eats tripe;

Therefore 'tis credible

That tripe is edible;

Therefore, of course,

It follows perforce

That the devil will gripe

All who won't eat tripe.

(Prolonged laughter.) I do not know what Coleridge had in view by tripe; whether he meant it in its spiritual or ecclesiastical sense, or whether it was the Church Catechism—(laughter)—for there are some persons who are very fond of this ecclesiastical tripe, who swallow it with great gusto, and I have not the slightest objection to their doing so. (Laughter.) I can only in that case say, with my whole heart, "May good digestion wait on appetite." (Laughter.) But, then, why should they compel men who are not fond of tripe to eat it,—(laughter)—or why should they compel me to purchase it for other people? (Laughter.)

Mr. Richard then quoted from the celebrated Church Catechism of the Rev. F. A. Gage, vicar of Great Barling (already quoted in our columns), as a specimen of what might be taught with impunity in parochial schools. He wished emphatically to express his belief that, in a large measure, they failed in the opposition they offered to Mr. Forster's bill because they had not then learned to take their stand upon the simple, consistent, immutable, and immovable principle, that the Government, whether it be represented by the Committee of Council, or by the school board—that the legal authority, whatever that might be, had no right to lay its hands upon religion at all. (Applause.)

If the Government will interfere in the education of the people, and I am by no means so convinced of the fact of its duty to do so as Mr. Johnstone is—(Hear, hear)—let it do that which it may do and which it can do without offering wrong to any man's conscience—let it teach what everybody desires to have taught to his child, the simple elements of secular education; let it teach reading, writing, arithmetic, grammar, geography, geology, physiology, chemistry, and those other subjects which the Portsmouth School Board have resolved shall be taught in their schools, and there is scope enough for them to occupy. (Hear, hear.) But do not let them lay unhallowed hands upon the ark of God. (Cheers.) We say to them, "Hands off!" (Loud cheers.) If there are men who choose to call us "enemies of religion" because we say this, well, let them. I have a perfectly clear conscience upon that matter. (Hear, hear.) I believe we are the true friends of religion; we prevent its being desecrated. (Hear, hear.) I do not believe myself that the kind of religious education which is now given in day-schools is of very much value. I think I may appeal to almost any man in this chapel to-night to say whether any religious impressions which he now retains, and which exercise a permanent influence upon his character, have been received in day-schools. I have put this question again and again to ministers of religion—"Have you ever found an instance of any person joining your church who ascribed his religious convictions to anything he heard in a day-school?" and I have never known one answer that question otherwise than that their religious instruction had been given in the Sunday-school, in the sanctuary, and at their mothers' feet around the domestic hearth. (Cheers.) These are the sources to which all of us can trace whatever religion we possess, and not to the day-schools; and I believe, moreover, that the pretence for religious instruction, which is now given in day-schools, is often employed as an excuse for neglect of duty upon the part of clergymen and ministers of churches. (Hear, hear.) But if we are to succeed in carrying this principle that the day-school is to be a school for secular instruction only, then I say that the churches must gird their loins with greater earnestness and energy than they ever did before, to take care that the lambs of their fold shall not suffer, but that they shall take them by the hand and lead them, as they can lead them more tenderly and far more effectually than any schoolmaster can, to the feet of the Lord Jesus Christ. (Loud cheers.)

The speaker then quoted the opinion of the Rev. M. W. Haward, Inspector of Church of England Schools in East and North Devon, to the effect that what was called religious instruction was in so many schools dry and hard and lifeless. The catechisms had been expelled from the American schools as well as those in many of our colonies. The hon. gentleman concluded by saying:—

I do not sympathise at all with the kind of language which is sometimes heard in and out of Parliament, that these sectarian jealousies, as they are called, are interfering with the education of the people. (Hear, hear.) Do we desire to see such a state of things in this country that it shall become a matter of indifference with the parents of our children as to what kind of religious education is given them in the schools to which they are sent? On the contrary, I honour them for their jealousy; they have a right to be jealous. (Hear, hear.) I have no wish to see the state of things in this country which prevails in Prussia, where all parties are willing to have their children submitted to the same kind of religious teaching prescribed by the Government, and the consequence is that infidelity has diffused itself far and wide throughout that country, and I believe diffused itself purely in consequence of that mere mechanical teaching of religion in the day schools. (Hear, hear.) I honour my countrymen

because they stand up and say, "We will not submit to the dictation of any Government, in regard to the education of our children; we will have a voice in the matter, and will exercise our right to have a control upon the instruction which is to be given to our children." (Loud-continued applause followed the conclusion of the hon. gentleman's speech.)

The Rev. A. TILLY and other ministers spoke in conclusion, and a collection was made.

THE PROSECUTION OF MR. BENNETT.

The hearing of the case of *Sheppard v. Bennett* was resumed before the Judicial Committee of the Privy Council on Wednesday, the members present being the Lord Chancellor, the Archbishop of York, the Bishop of London, Lord Romilly, Lord Justice James, Lord Justice Mellish, Sir James W. Colvile, Sir Joseph Napier, Sir Montague Smith, and Mr. M. Bernard. It may be repeated that Mr. Bennett put in no appearance either in person or by counsel. In support of the appeal from the Arches Court were Mr. A. J. Stephen, Q.C., Dr. Tristram, Mr. Archibald, and Mr. B. Shaw. Mr. Stephen occupied nearly the whole of four days, from Tuesday to Friday, citing an immense number of authorities in support of his position that there was no Real Presence in the elements, as held by Mr. Bennett. In preference to any attempt to summarise the learned gentleman's reconnoitring arguments, we copy the following from the *Record*, which paper, it is hardly necessary to state, has a strong bias against the doctrines held by Mr. Bennett:—

It was evident to those who had an opportunity of witnessing the progress of the case that their lordships are determined that the case shall be decided, not evaded. No mere technicalities were raised; the case was discussed on its merits, and hence our confidence in its result; for the powerful argument addressed to the committee must be accepted or else refused. The latter we believe it cannot be. We therefore anticipate its substantial acceptance.

On Wednesday afternoon, after a minute and striking examination of the earlier stages of the work of Reformation, the strength of the argument culminated in the construction put by Dr. Stephen upon the 28th Article of Religion. The learned counsel showed that in the Articles of the Church of England the body of Christ, is seven times spoken of absolutely and simply, without epithet or distinction, whereby all contrasts between natural and spiritual body, and all suggestions of different manners of the presence of the body of Christ are entirely excluded. He then showed that the third clause of the Article did not, as often but erroneously supposed, speak of the heavenly and spiritual manner of the presence of Christ's body, but of the heavenly and spiritual manner of giving Christ's body, of taking and eating Christ's body, and the assertion of such spiritual and heavenly manner only, excluded all earthly and bodily manner of giving, taking, and eating: from which construction he deduced the force of the Article in these powerful words, "Given by God, and not by the priest; taken by faith, and not by the hand; eaten by the soul, and not by the mouth." It was at once felt that if this construction of the statute could be sustained the case was virtually at an end. The Lord Chancellor immediately interposed, and put it to Dr. Stephen that as he had given such abundant authorities for other points, could he produce some authority for this position? The learned counsel was for the first time at fault. The logical deduction of his statement from the very words of the Article had been so clear to his own mind, and the unity given by this construction to the whole of the formularies of the Church was such convincing evidence of its truth, that he evidently had not thought of supporting it by such authorities as weaker and more indistinct positions required. But he promised that he would furnish an authority next morning, if their lordships would afford him that time. How he fulfilled his promise our columns show. Authority after authority was quoted, speaking clearly to the position thus independently laid down. It was evident that the only difficulty had been selection, and with consummate skill that selection was made. The first four passages were taken from a school of divines where some would have least expected such support—the "Anglo-Catholic Library" and the "Catholic Appeal" of Bishop Morton. Time would not allow the whole list to be exhausted, and therefore Dr. Stephen referred their lordships to a list of upwards of twenty authorities to the same point in the learned work of an "English Presbyter." On referring to that list we find the names of Crammer, Jewell, Nowell, Hooker, Waterland, Jeremy Taylor, and others—a weight of authority which their lordships evidently felt was as irresistible as it was unexpected.

Our readers have before them to-day the passages which were cited at length. They will find in them the expression of the opinions of men of various schools as divergent as Dr. Hammond and Bishop Hooper, but in all there is but one doctrine on the point in question. All assert, as of a thing that touches the very glory of God, that the communicating the body of Christ in the sacrament belongs to God alone; that the bishop or presbyter gives that which alone he can give, the consecrated elements; all agree that the gift is not to the hand, but to the soul or spirit of the faithful, not by any presence of the body of Christ on earth, but by the power of the Spirit of God, and, as the homilies and Bishop Hooper specially maintain, the heart being lifted up or the faith ascended into heaven. Christ is the donor, God is the communicator. The High Priest himself must give it, for no one else can bestow it. The Holy Ghost delivereth the precious body of Christ. If this is the result of the authorities for which the Lord Chancellor asked, there can be little doubt of the conviction which such authorities will carry.

On Friday Dr. Stephen concluded his elaborate argument, which, he said, had been necessarily prolonged by the extraordinary length of the judgment of the Dean of Arches, and the burden which was thrown upon him of examining and disproving his authorities. One fact became evident from the authorities cited by the learned judge, and from those which he had brought under the considera-

tion of their lordships, which was that the Church of England had, from the commencement of the Reformation, contained two distinct schools of thought upon religious subjects—schools widely divergent the one from the other, yet both of them fairly comprised within her defined limits. These schools had at different periods of our history been represented by Jewell and Overall, Andrewes and Tillotson, Robert Nelson and William Wilberforce, Dean Hook and the late Dean Goodsir; and these divergencies of opinion would probably continue as long as the Church of England existed. It should, however, be distinctly understood that with neither of these schools of thought did his argument in any degree interfere. The doctrine maintained by Mr. Bennett was as contrary to the doctrines of these two schools of thought as it was contrary to the formularies of the Church of England. If their lordships affirmed the doctrines of Mr. Bennett—first, that the true body of Christ is present in the elements upon the altar; secondly, that the priest makes a real offering of Christ to God in the Eucharist; and, thirdly, that adoration is due to Christ in the consecrated bread and wine—then there was no substantial distinction between the doctrine of the Church of England and the decrees of the Council of Trent in reference to the Real Presence, the sacrifice of Christ by the priest, and the adoration of Christ in the elements. Then Crammer, Ridley, and Latimer could no longer be regarded as martyrs who suffered for the truth, and the Reformation itself would become nothing more nor less than an unjustifiable and therefore sinful act of schism.

Dr. Tristram commenced his argument in support of the appeal on Friday, and on Saturday concluded a very able address by praying their lordships to advise Her Majesty to reverse the sentence of the judge in the court below on all points, and to pronounce a decision in favour of the promoter.

The Lord Chancellor announced that their lordships would reserve their judgment. It is understood that judgment will not be delivered until after Christmas, probably not before February.

The Venerable Archdeacon Denison has caused his name to be erased from the books of the University of Oxford, because it has become an irreligious body. Archdeacon Denison graduated at Oxford in 1827.

A HARD-WORKING BISHOP.—It is stated that the Bishop of Exeter is suffering from over-work, and that his nearest friends are uneasy about him.

CAMBRIDGE FELLOWSHIPS AND NONCONFORMISTS.—Mr. William M. Spence (son of the Rev. Dr. Spence), the third wrangler in January last, was on Monday, the 4th inst., elicited to a Fellowship in Pembroke College. Mr. Spence's election is among the first fruits of the Act abolishing University Tests.

REVISION OF THE BIBLE.—The Old Testament Company of Revisers ended their fortnight's session on Friday. The rate of progress has been more rapid than in any previous session, and has brought them, as was expected, nearly to the end of the Book of Exodus. The following members of the company have attended in the course of the fortnight:—The Bishops of St. David's, Llandaff, Ely, and Bath and Wells, the Dean of Canterbury, Archdeacon Harrison, Professors Selwyn, Leethes, E. H. Plumptre and Cheshire, Drs. Kay, Gotch, and Guisburg, Messrs. Benaley and W. A. Wright.

HOW TO SAVE THE CHURCH.—The Vicar of Ince, Wakefield, the Rev. T. F. Fergie, dislikes Dissenters. It appears that some time ago, a layman in his parish established a mutual improvement association, "for the general good of the parish." Its meetings were held in a school attached to the church, the only room suitable for the purpose in the parish. The vicar wrote to the originator of the movement, informing him that he should forbid the use of the school in future if Dissenters were to be allowed to hold office in connexion with the association. A member had the courage to remonstrate with the vicar, who at length relented so far as to concede admission to Dissenters, provided they were excluded from office. It is said that a proposal to this effect would have been submitted at the next meeting had not a letter been put in from the vicar insisting upon the absolute exclusion of all Dissenters. A majority of the members were in favour of peace upon these inglorious terms, and they voted against their "consciences" in order to retain possession of the schoolroom.

THE NEW UNIVERSITY COMMISSION.—The controversy which has engaged some of our correspondents at Oxford and Cambridge on the subject of the New University Commission, has had strong light thrown upon it by a letter which we lately published. In confirmation of the announcement of the writer signing himself "Cambridge," Mr. H. A. Morgan, tutor of Jesus College, Cambridge, tells us, in the names and on behalf of the Master and Fellows of that foundation, that they "are perfectly ready to answer any questions relative to their affairs which a commission may demand from them, provided that commission be appointed by Parliament." To a Royal Commission, he very clearly implies, they will vouchsafe no information, the remonstrances and persuasive appeals to their loyalty of our Oxford correspondent, "C. N.," notwithstanding.

We trust that this fact will convince the Government of the propriety of substituting a Parliamentary for a Royal Commission. A commission that does not examine witnesses upon oath, and is obliged to be content with what documentary or oral evidence it can obtain by the volum-

tary consent of those who have anything to conceal, is a somewhat ineffective instrument, not of reform but even of inquiry.—*Daily News*.

THE SQUIRE AND THE SCRIPTURE READER.—Colwall, nigh to Malvern, has a "Scripture-reader," and Colwall's Scripture-reader is, in part, maintained by subscriptions from Church people. We cannot tell whether the existence of such a reader is *per se* objected to, or whether there is anything peculiar in the Colwall man; whether he is suspected of heresy, or lacks a "Bible twang" when reading, or is, in part, paid by Dissenters; but, whatever may be the reason, the Scripture-reader finds no favour in the eyes of the big man of the place, who has issued to his tenants the following ukase in the form of a request:—

November 8, 1871.—Circular to all the tenants and cottagers of _____ in Colwall.—Sir.—I earnestly request that you will not allow in your house, or otherwise encourage or assist, Mr. Batters, calling himself a "Scripture-reader." I consider his presence among us an insult to the rector, and a cause of discord in the parish.

Has the rector complained of Batters? Has he been to the squire to complain of this spiritual poacher? Has Batters emptied the church? or been guilty of stealing sheep from the parson's fold? We want to know in what way the Scripture-reader has caused discord, and whether a tenant or cottager may "allow him in the house" if he does not read the Scripture! We trust that the tenants and cottagers will tell their landlord to take his rent and mind his own business.—*Birmingham Morning News*.

THE S.P.G. AND THE PROPOSED MADAGASCAR BISHOPRIC.—We (*Record*) quoted in our last an extract from a letter of the Madagascar Prime Minister negating the statements that the establishment of a bishopric is favoured by the Queen. It appears that, notwithstanding this and the well-grounded opposition of the C. M. S., the Propagation is still pressing the scheme. An official statement sets forth that—

Desiring to avoid collision with other missionary societies, the S. P. G. still feels bound, even if it should not be able to secure the co-operation, which it much desires, of the C. M. S., to uphold the principle of placing a mission of an Episcopal Church, at the earliest possible period, under the direction of a resident bishop. The society at first entered on the mission to Madagascar in obedience to what seemed a call from the great Lord of the harvest to the Church of England; and the society desires to carry on the mission, so long as the Church supplies the men and the means, in manifest accordance with the distinctive principle implied in its declaration, "that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons." The society is convinced that, as the Christian faith advances, the want of a resident bishop, already sufficiently apparent, will become more and more imperatively felt.

A BURIAL SERVICE AT CHELTENHAM.—We learn from a local paper that a few days ago Dr. Walker, the rector of Cheltenham, took the chair at the Corn Exchange at a lecture delivered under the auspices of the London Missionary Society, shortly after a young man named Price, a member of the North Place (Countess of Huntingdon's) Church, had died, having been ministered to during his last illness by the Rev. J. Trotter, the minister of that church. He had also been once visited by the rector, and as it was desired by his parents that he should be interred in the consecrated portion of the new cemetery, Dr. Walker gave him a cordial invitation to assist in the service, and the invitation was at once accepted. Robed in a surplice which the kindness of the rector provided, Mr. Trotter accordingly stood with Dr. Walker to receive the corpse at the entrance of the chapel, accompanied him into the Church of England section of the building, and stood with him in the reading-desk, where they both took part in the reading of the first portion of the Church Service for the Dead. They then walked abreast to the grave, where the rector read the other part of the beautiful service, Mr. Trotter joining heartily in the usual responses.

Religious and Denominational News.

The Rev. John Farquhar, of Seaham Harbour, Durham, has accepted the unanimous invitation to the pastorate of the Congregational church, Walton, Norfolk, and will enter upon his labours on Sunday, Dec. 17.

THE FUNERAL OF THE REV. WILLIAM BEAN, whose death we recently announced, took place at the Norwood Cemetery, on Tuesday, November 21. The funeral service was conducted by the Rev. W. Owen, M.A., rector of Chelsea, an old and valued friend of Mr. Bean, and by the Rev. T. Stephen, of West Dulwich Congregational Church, whose ministry Mr. Bean had latterly attended, and by whose congregation he was much respected and beloved.

THE BAPTIST MISSIONARY SOCIETY.—The committee of this society, in accordance with a suggestion thrown out at the autumnal meeting of the Baptist Union, recommend the members and friends of the society to set apart Monday, the 15th of January, 1872, as a day for especial and united prayer on behalf of missions; and they further invite the pastors to direct the attention of their congregations to the special claims and needs of these missions on Sunday, January 14.

ATHERTON.—The members of the "Free Church

of England" opened a new church at Atherton, near Leigh, on Saturday. The congregation of the new building are seceders, it is stated, from the parish church on account of the Ritualist tendencies of the incumbent. The free church, which is dedicated to St. James, was opened by a rev. gentleman who is described as "The Bishop President of the Free Church of England." A former curate of St. John's Church, Atherton, has been selected by the congregation as their minister.

LITTLE LEVER, BOLTON.—On Thursday evening, November 23rd, a public tea-meeting was held in the Congregational schoolroom, Little Lever, Bolton, for the purpose of welcoming the Rev. George S. Ordish, the newly-elected pastor. About 250 sat down to tea. Afterwards a public meeting was held, when David Crossley, Esq., of Bolton, occupied the chair. Mr. Berry, the secretary, gave a short history of the circumstances which led to the present union. Addresses of welcome were then delivered by Revs. W. Hewgill, M.A., of Farnworth; W. Luthie, of Oldham; D. Williams, of Rosehill; J. C. Nesbitt, of Bolton; E. Daniels, and by several members of the church and congregation.

LEOMINSTER.—About twelve months ago, on the settlement of the Rev. Joseph Woodhouse, a Sunday-school was opened in connection with the Congregational church in this town. On Sunday, Nov. 19, two sermons were preached to celebrate its anniversary by the Rev. John Sibree, of Coventry. The number of scholars has steadily increased from the first, and now it is found essential to the efficient working of the school that a suitable building should be erected with as little delay as possible to carry on its operations. Arrangements have been made to purchase a site adjoining the church, on which it is proposed to build. After the purchase is made, there will be in the hands of the treasurer some 20*l.* towards the building fund. To augment this fund, Mr. Sibree delivered a lecture in the Town Hall on Monday evening, illustrative of his travels in the East. The hall was densely crowded. J. T. Southall, Esq., ex-mayor, occupied the chair.

MARKET HARBOUROUGH.—The Rev. William Clarkson, B.A., having accepted the cordial and unanimous invitation of the church at Salisbury to become their pastor, has resigned the oversight of that at Market Harborough. He concluded a ministry of upwards of ten years on Sunday, Nov. 19. On Wednesday the people of his late charge met to take public farewell of him and to give practical expression to their gratitude and esteem by presenting him with a purse of fifty guineas. About 500 sat down to tea; and after the tables, &c., were removed, the spacious schoolroom was soon filled with a large and interested audience. The ladies of the congregation gave Mrs. Clarkson a gold chain and brooch, in token of their loving regard and esteem. Mr. Clarkson appropriately acknowledged these gifts in a long speech, explaining his reasons for going to another sphere of labour. After a few words from Mr. Rowland Goward, who also read a farewell poem composed for the occasion, Mr. Clarkson took the opportunity of acknowledging a receipt of ten guineas, which constituted him a member of the Pastors' Retiring Fund, so that after he had been a minister twenty-five years he would be entitled to a pension of 40*l.* per year. The Rev. T. Coleman congratulated Mr. Clarkson on receiving so many evidences of good will, and prayed God's blessing to attend him in all his labours. The Rev. J. S. Colville looked upon Mr. Clarkson as a "brother in the Lord," and thanked him for the courtesy and help received from him. Mr. J. H. Clark expressed his regret at losing Mr. Clarkson, but wished him God speed. In his opinion as a platform speaker, Mr. Clarkson would do well, and be useful in coming time in the agitation on the State-Church question. The Rev. — Braithwaite also bore witness to the sterling integrity, honesty, and intellectual ability of Mr. Clarkson. Mr. Baldwin said he had ably sustained the character of the church, a difficult task coming after so great a man as Mr. Toller. Mr. Chadwick and the Rev. Carryer also spoke in the same strain, and after a hymn and prayer the meeting was brought to a close.

HUNTINGDON.—The annual gathering of working men took place on November 13, and was quite as successful as any that have preceded it. The object of the meeting is decidedly religious, and the mode of operation is to spend two hours or so, from seven o'clock to about nine in the evening, in prayer, singing, reading the Scriptures, the relation of religious experience, and mere formal addresses. Many of the ministers of the town and neighbourhood are usually present, but the exercises are for the most part conducted by the working men themselves, the only representative of the regular ministry who spoke on this occasion being the Rev. H. Varley, of London. This "tea," as it is called, is the annual gathering of two Working Men's Sunday Afternoon Bible Classes, which meet once a month in Huntingdon and Godmanchester. The yearly meeting is an attempt to interest outsiders in the Sunday afternoon classes, and that result is generally secured in a large degree; a fresh impulse is given to the movement, and fresh members are secured. M. Foster, Esq., one of the deacons of Trinity Church, Huntingdon, and the principal promoter of the classes, again bore the whole expenses of the tea. Four hundred and ten men from Huntingdon and Godmanchester, and the surrounding villages of Brampton, Buckden, Little and Great Stukeley, Offord, Yelling, Hartford, Great Staughton, and Perry, availed themselves of the invitation to be

present; and about as many more of the general public found their way after tea into Trinity Church, where the speaking went on. Mr. Gammions, a platelayer on the Great Northern Railway, who spoke then in public for the first time, gave an interesting account of his conversion, and subsequent spiritual experience. Mr. Slade, another platelayer on the same railway, did the same. Mr. Varley occupied the remainder of the time by addressing the working men on their temporal interests from a temperance point of view, and on their spiritual interests by presenting the truths of the Gospel before them in his usual impressive style.—*Freeman.*

STRATFORD CONGREGATIONAL CHURCH.—On Thursday evening a numerously-attended tea-meeting was held at the above church, in order to celebrate the handing over of the trust-deeds of the building, and the discharge of all the liabilities connected with its erection. The chair was taken by Mr. Samuel Morley, M.P., and there were also present several Nonconformist ministers and others who had liberally contributed to the erection of the church. Tea was served in the lecture-room, and at its termination an adjournment took place to the church. The proceedings having been opened with prayer by the Rev. Mr. Conway, Mr. Stark read the financial report, from which it appeared that the original estimate for the church was upwards of 13,000*l.*, but that in consequence of the liberal contributions of Mr. Settles, Mr. Morley, Mr. Spicer, and a few others, the whole of the liabilities were now reduced to 2,000*l.* for which a guarantee had been obtained, and as a result the trust-deeds had been handed over and the church vested, in perpetuity, in the congregation. Mr. Brown read the report of the deacons, showing the progress which had been made in the establishment of Sunday-schools and local missions. Mr. Morley, when proposing the adoption of these reports, congratulated himself on the frequent opportunities he had enjoyed of intercourse with a district in the welfare of which he took a deep interest, and respecting which he felt some anxiety. He regretted the absence of Mr. Settles, but for whose munificence they would not have had their church, a building which, when devoted to religion in such a neighbourhood, was a power in itself. (Hear, hear.) That gentleman had, in fact, reckoning the interest of the money he had advanced, contributed no less than 8,000*l.* to the building of their beautiful church. (Cheers.) He congratulated the congregation on the possession of such a pastor as Mr. Knaggs, under whose ministry the church had made great advances. He (Mr. Morley) was deeply attached to the congregational system, and he felt thankful for the possession of such a church, which he felt convinced would be not only a spiritual but a temporal benefit to the district. The debt that still remained due on it was only 2,000*l.*, and he believed that if the congregation would only all "buckle to," they would clear it off in four or five years. The Rev. Messrs. Egg, Wilson, McCall, Stallybrass, and one or two other ministers, subsequently spoke in commendation of the reports and of the facts which they disclosed, and these documents were unanimously adopted by the meeting. Votes of thanks to Messrs. Settles, Morley, Spicer, and the other large contributors to the building fund, terminated the business of the meeting.

TONBRIDGE.—The memorial-stone of the new Baptist Chapel in this place was laid on Wednesday, the 22nd inst. The building will be of red brick, with white facings, from plans prepared by Messrs. C. G. Searle and Son, and will seat, with a small end gallery, about 400, provision being made for side galleries when required. The contract price is 1,425*l.*, to which will have to be added some extras for lighting, warming, &c. The proceedings commenced by the assembled multitude joining in singing a hymn. The Rev. W. Y. Young, of Maidstone, then read a short psalm, and the Rev. F. G. Marchant, of London, offered an appropriate prayer. The pastor, the Rev. John Turner, formerly of the Metropolitan Tabernacle, with a few introductory remarks, called upon Mr. Reve, the secretary, to read the document about to be placed in the bottle under the stone. The document briefly set out the rise and progress of the church, which has been in existence about five years. The document, written on parchment, and signed by pastor, committee, and secretary, was then placed in the bottle, with a Bible and one or two newspapers.

Mr. Turner, in the name of the church, then presented to Mr. Benjamin Barrow, of Bermondsey (the gentleman who was to lay the stone) a neatly-engraved trowel, and that gentleman in due form laid the stone, and offered some practical remarks. Friends were then asked to lay their donations on the stone, and Mr. Barrow started with a 50*l.* note for himself, and 31*l.* 1*s.* collected from his friends. Altogether 265*l.* 2*s.* 9*d.* in cash was placed on the stone. The Rev. W. Barker, of Hastings, and other friends having addressed the meeting, and prayer again been offered, an adjournment took place to the Wesleyan schoolroom (kindly lent for the occasion), which was prettily decorated with most appropriate mottoes, where about 140 friends partook of tea. The evening meeting was held in the Town Hall, which was crowded in every part. Addresses were delivered by Mr. Barrow, who presided, the Rev. J. Radford Thompson, of Tonbridge Wells, the Rev. W. Barker, the Rev. F. G. Marchant, the Rev. B. C. Etheridge, of Ramsgate, the Rev. J. Jackson, of Sevenoaks, the Rev. D. Harding (Independent minister), the Rev. W. F. Young, Mr. C. G. Searle, and Revs. J. Turner, all bearing

on the necessity and importance of the work in hand, and the meeting was very much enlivened by the vocal talent of several friends who effectively rendered several well-chosen pieces. Mr. Reve, in giving the financial statement, said he was very glad it was so far satisfactory. 150*l.* had been paid for the ground, when the building was commenced; they had 490*l.* promised towards it. They had determined, if possible, by that day to make that up to 700*l.*; through the liberality of their chairman they had almost succeeded, but they yet wanted 31*l.* to make it up. Their work would, however, not be done, as they would still require about 800*l.* to clear off all the debt. When the collection had been made about 15*l.* remained to make up the 700*l.*, but we are glad to say on an appeal being made it was soon promised.

BRIGHTON.—The iron chapel in which the congregation of Clifton-road Church worshipped before the recent opening of their permanent place of worship has now been removed from the Dyke-road to the Lewes-road, for the use of the Rev. A. Foyster, of Eastbourne, and his congregation. The cost was about 200*l.* The building will accommodate 500 people. It was opened November 23, when the Rev. A. McAuslane preached from Ephesians iv. 5. The devotional part of the service was sustained by the Revs. J. B. Figgis, M.A.; A. Foyster, and R. Hamilton, and Mr. W. J. Smith. At the conclusion of the service the members and congregation adjourned to the schoolroom to partake of tea, during which the Rev. H. Quick gave an address, in particular impressing upon the congregation that it rested with them quite as much as the minister to make the work a success. At half-past six a public meeting was held in the chapel. Mr. Samuel Morley, M.P., presided. After a hymn had been sung and prayer offered by the Rev. C. Gilbert, the Rev. A. Foyster read a statement, embodying the principal circumstances connected with the erection of the chapel, from which it appeared that 109*l.* still remained to be cleared off. The chairman then spoke, and dwelt upon the value of lay agency, alluded to the Bishop of London's fears, as expressed in his last charge, that some of the churches in his diocese were drifting towards Congregationalism, and concluded by promising to give 10*l.* towards the reduction of the debt, at the same time hoping that it would be entirely cleared off that evening. The Rev. R. Hamilton, in the course of an address, related two instances of a most marked tendency towards Roman Catholic doctrines amongst local clergy. The Rev. E. Paxton Hood said that there were as many Independents in the Church as out of it. The Rev. A. Wagner, for instance, was a decided Independent, and Mr. Purchas was more of an Independent than the speaker, for he trampled all authority under foot) even after a sacred oath. (Applause.) For his own part, he believed that the country would, in a great measure, be delivered over to Romanism. He wished some efforts could be made to employ lay preachers extensively, but who would now dare to ask a layman into his pulpit? Mr. Stevens spoke in high terms of Mr. Foyster's ministry, and showed that the chapel was very much wanted in the neighbourhood, and was not too far north, as some supposed. The conduct of Mr. Hamilton and Mr. Smith, whose districts, as the nearest pastors, it might be thought, were somewhat encroached upon, had been most noble and generous. The Rev. C. Gilbert described the kind of Ritualistic services that he had witnessed in Brighton. The Rev. G. Wade Robinson hoped that the nation would eventually cast off the Established Church like a childish garment which had served its purpose. Mr. W. J. Smith, in the course of some interesting remarks, said that Mr. Stevens had now been the means of the erection of a triangle of churches (London-road, Belgrave-street, and Lewes-road), and he hoped that some day another might be added, and the quadrangle completed. He complained that the present vicar, in the ecclesiastical rearrangement of the parish, had completely ignored all Christians except those in the church, and the late vicar allowed the Rev. A. Wagner to build four licensed chapels close to the Congregational causes directly they were started, so that the latter had to contend against all the adverse influences of the former, with their visiting priests and sisters. The meeting concluded with a vote of thanks to the chairman, and the singing of the doxology. A collection made in the course of the evening realised between 9*l.* and 10*l.*

MILE END NEW TOWN.—On Tuesday night the Duke of Grafton presided at a public meeting of the new school premises in Church-street, Mile End New Town, which have been erected at a cost of 2,700*l.*, in lieu of the Gascoigne-place school-house, recently removed in connection with the establishment of the Columbia Market by the Baroness Burdett Coutts. They are to accommodate 500 children. At four o'clock a prayer-meeting, attended by a large number of clergymen of all denominations, and others, was held at the schools. At half-past six a public meeting was held, the Duke of Grafton in the chair, in the large and handsome schoolroom on the first floor. The Rev. J. O. Whitehouse having offered up a prayer, Mr. C. Tyler, F.G.S., hon. secretary to the trustees, read a report relative to the Gascoigne-place Schools, from which it appeared they were opened thirty years ago in the midst of a then neglected district. Dr. Lushington having laid the foundation stone in 1840. In addition to the schools, a band of hope, mothers' mission, and a penny bank, had been set up, and into the bank had been paid 10,000*l.* The Duke of Grafton, in proclaiming the opening of

the building referred to the interest his father had taken in the schools which these replaced. His lordship said the civil and religious liberty which this country enjoyed, and which made it so great and happy, dated from the Reformation. Those who took an interest in matters of Church history were aware that now, as formerly, there were many persons who did not desire to see the Bible taught in our public schools. Such persons had a philosophy of their own, and wished to govern the schools after their own peculiar manner; but he felt persuaded that the majority of the people were anxious that the Bible should not be excluded. There certainly had been a feeling of jealousy in the Established Church against Nonconformists, and it existed now to a certain extent, but it was not so strong as formerly. In his opinion, it was the duty of the Church to educate the masses in religion, based upon the teachings of the Bible, and he hoped the schools which he had the pleasure of opening would be the means of carrying out such views. He believed he might safely say that during the last fifty years nearly two-and-a-half millions of schools had been established in the country by public and private charity, and out of that number one-and-a-half million had been erected by the aid of Christian Churches. M. E. N. Buxton moved a resolution, which was seconded by the Rev. J. Cohen, rector of Whitechapel, who complained that the London School Board spent so much time in talking rather than doing. After a few words from the Rev. Mr. Thomas, Mr. Charles Reed, M.P., maintained that the London School Board had done a vast amount of work since its formation, and that it was determined to carry out what it had commenced until every child in the metropolis was receiving a thorough and cheap education. The press reported their speeches, but they did not report their work. If Mr. Cohen had worked at the school board as he had that day he would not look so fresh as he did. (Laughter.) Could it be supposed that in a few months they could have secured sites and built schools, and taken the children at once off the hands of the old school managers? The thing was absurd. There ought to be no withdrawal of the subscriptions to schools, for the money would be required to aid poor parents to pay for their children. The board would supply good schools with plenty of air and light. He believed that the Sunday-school would be a great auxiliary to the day-school, and that the ragged-schools would take a higher position than before. The compulsory system he believed was popular, but he hoped nothing harsh would be done in those cases where parents were dependent on the children's labour. Education, in his opinion, was not only the teaching of reading, writing, and arithmetic, but the instilling into the minds of the young good moral principles, based upon Scripture. He believed that the school boards would work a radical revolution in the country, and that parents would deny themselves little luxuries in order to co-operate with the boards in the great work which they had undertaken. Mr. Reed, after paying a warm tribute to the energy and devotion of the Rev. Mr. Tyler—there were, he said, four brothers of that name on the platform who had done much for the school moved the following resolution:—

That this meeting rejoices over the good which, under the Divine blessing, has rested upon the faithful endeavours of the Sunday and day-school teachers in the building now removed, and prays that a more glorious work may result from the labours of instructors of youth in the generations to come, within the edifice this day publicly devoted to its important uses.

Lord Frederick Fitzroy seconded the resolution. The Rev. Mr. Waugh said that the school board were all hard at work, and they would soon give them something very valuable. He then offered some very good advice relative to the infant-schools. The Rev. S. Bardsley moved the third resolution:—

That this meeting recognises with much satisfaction the general attention which is now being given to the education of the children of the United Kingdom, acknowledging the obligation which rests upon the entire community to further in the fullest manner possible the liberal intentions of recent legislation.

He congratulated the Rev. W. Tyler cordially on the completion of this good work. No man had done so much for the working people of Mile-end. He did not expect the school board to do much externally in twelve months. Mr. Chatfield Clarke (the designer of the schools) seconded the resolution. He said that if more work were put on the school board it would strike, for it could not get through more. He would move that it should give a report which would show how much had been done, and he hoped they would get the credit due. He urged the importance of technical education, and hoped the old guilds would be revived to aid it. The Rev. W. Tyler moved, and Dr. Tomkins seconded, a vote of thanks to the Duke for presiding. His grace, in returning thanks, said his only claim was that he had always felt a warm sympathy with them. (Cheers.) He moved a vote of thanks to Mr. Tyler for all his exertions for the schools. (Cheers.) This was accorded with enthusiasm, and after the doxology, the meeting separated.

METEORIC STONES FROM GREENLAND.—The Swedish Arctic expedition has brought from Greenland twenty specimens of meteoric iron, two of them of enormous size. One now placed in the hall of the Royal Academy of Stockholm, measures about forty-two square feet, and weighs nearly twenty-one English tons; another which has been presented to the Museum of Copenhagen, weighs about six tons.

Correspondence.

TRINITY COLLEGE, CAMBRIDGE.

To the Editor of the Nonconformist.

SIR.—I find that, from the difficulty of obtaining information on such matters, I have done some injustice in two points to the authorities of Trinity College, Cambridge, in the essay recently published in the second series of "Ecclesia." The mastership of the college, I have now the best reason to believe, is not worth half as much as the commonly reputed annual value, which I mentioned there; and the regulations as to the attendance of scholars at chapel have been modified for the last four or five years. As you were kind enough to call attention to the essay, will you allow me to avail myself of your columns to correct inaccuracies, which do injustice to a college, which has done, and is daily doing very much to adapt its traditional system to the changing needs of the time.

I am, yours faithfully,

A. S. WILKINS.

Manchester, Dec. 5, 1871.

OUR AMERICAN CORRESPONDENT.

To the Editor of the Nonconformist.

SIR.—The *National Baptist* is a small sectarian paper of no influence beyond its own (very) particular sect. There are in America, as in England, persons who would require one of Sydney Smith's "surgical operations" in order to understand a joke; and I presume the editor of the *National Baptist* is utterly incapable of appreciating the critical, and yet always kindly humour, which to me is the greatest charm of the articles you are publishing, entitled, "Men and Things in America." Unless it be the *National Baptist*, there is no institution in America which is absolutely perfect; and all men of sense will see that it is an advantage for us to have a critic who is at once honest and impartial.

Yours obediently,
A NEW YORK EDITOR.

SHEPPARD V. BENNETT.

To the Editor of the Nonconformist.

DEAR SIR.—In your article under this heading it is asked:—"Suppose that the judgment of the court below is confirmed, what ought to be the conclusion of the Evangelical and the Broad Church parties when they find themselves required to submit to fellowship with men who teach that which they think unscriptural?"

I leave the Evangelicals to answer for themselves, but as a Broad Churchman I venture to say that the bond of Christian union does not rest on an assent to religious creeds—concerning which there must ever be a widespread feeling of disagreement—but that the symbol of fellowship must be, and is, the living principle evidenced by a Christian life. Men who lead Christian lives may surely belong to one religious society, although they may not agree in thinking alike on such topics as those which are just now under the consideration of the Judicial Committee of the Privy Council.

And, *d' fortiori*, public worship would be impossible if it necessitated a thorough acquaintance with and a uniform assent to the doctrines of theological science.

That which binds Christians together without the possibility of their union being dissolved by dissent, God has made as clear as if He had written it on the sky, and requires no learned interpretations, for it is not a matter of learning.

Upon this broad ground the National Church of the present day is a standing protest against Sectarianism and unchristian strife about creeds which do not admit of ready and universal acceptance, and which in past times have been the occasion of much cruelty and persecution. Theological opinions will continue to be a source of perennial bitterness until men learn to apply the only test which the great Founder of our faith has given us—"By their fruits ye shall know them."

I am, dear Sir, yours,

JUSTICUS.

[Our language respecting the parties in the Church of England referred to the clergy of the different sections, who are bound by their subscriptions. We offered no opinion on the general question of creeds or bonds of union.—EDITOR.]

THE EDUCATION QUESTION.

To the Editor of the Nonconformist.

SIR.—I read with great interest what appears to me the excellent address of Mr. Baines, M.P., at Leeds. The papers of the Birmingham League have been sent to me, and I cannot deny the strictly logical position they occupy. A denominational education rate has all the theoretical evils of the ancient church-rate. If there is any truth in the adage, "*In medio tutissimum ibis*," I am safe enough, as I cannot agree with either party. If my isolated position can claim the attention of your readers, I ask for a small space in your columns. I heartily approve of the principle that no man should be called upon to pay any rate or tax to teach a religion to which he objects. But, on the other hand, I consider that no man, however poor, should be compelled to send his child to any school where he believed his own faith would be opposed or undermined. Practically

I cannot conceive that such legislation could be carried out. In Ireland, with a Roman Catholic population, it surely would be impossible. Take Liverpool, where, I am told, there are 20,000 Roman Catholics—say 4,000 heads of families, and 16,000 women and children. The result of enforcing the compulsory principle might be the maintaining of 4,000 glorious martyrs in prison, and 16,000 women and children in the union. I may here observe that in my poor judgment the importance and effect of denominational education is enormously overrated by both contending parties. Assuming that salvation of souls is the ultimate object of all religion, and that we are in the hands of a Being of infinite justice, mercy, and love, I cannot conceive that our everlasting fate can depend upon sponsors or no sponsors, sprinkling or dipping, church or chapel. Again, as to the effect. The education of the agricultural poor has been for generations in the hands of the Established Church, of which the Catechism was the main stay. I never could find an agricultural labourer who really believed in this Catechism. I heard a bishop in his charge lament as one of the mortifications of the clergy, that after years of anxious Church teaching, the most intelligent children went over to Dissent. As I was taught in my youth "to order myself lowly and reverently to all my betters," I dare not speculate on the doctrinal convictions of the "upper ten thousand." Now, though I cordially agree with my Birmingham friends in their abstract principle, I grieve to see the bitter feeling manifested against a Government which has already done so much for that Liberal party to which I have all my life belonged. Politically, it seems impossible to me for any Government to carry a measure of education against the Established Church, the Roman Catholics, and such Dissenters as are represented by Mr. E. Baines. At the next election, a defection, or adverse vote, of the adherents of the League might displace many good Liberals, and seat as many Tories, or what is far worse, those worthless, political adventurers who would swallow any pledge for a seat in Parliament. I foresee the greatest difficulty in applying the "paying" portion of the Act. Where can any just line be drawn between those who *cannot* and those who *will not* pay? Where inability arises from drunkenness, idleness, or extravagance, relief in payment would be a premium on misconduct. As to our tender consciences, I sometimes find my difficulties so great, that I cannot, as Paley says, "afford to keep a conscience."

I regard our standing army as ten thousand times worse than the Church catechism; but for every shilling I pay to the one, I am compelled to pay one pound to the other. I am persuaded that the Government did their very best to pass a good education bill. It is no discredit to them, amidst the conflict of religious sects and political parties, that they should have in some degree failed in their first attempt. We are every day gaining practical experience in the working of State education, and it may lead to a better bill upon broader principles. The time may come when a sound *secular* education may be freely offered to every child, leaving religious instruction to voluntary effort alone, and after honestly satisfying existing engagements, withdrawing all State assistance to denominational teaching. Short of this, I am persuaded that no educational system can be permanent.

I am, &c.,
CHRISTOPHER NEVILLE.

Athensum, Nov. 28.

P.S.—To my mind, another great objection to this partial "paying" system is the dividing the children into two classes, the independent and the pauper class; on the contrary, I consider great benefit might arise from the association of various classes of children in free, well-regulated day schools.

THE LAND LAWS AND SITES FOR PLACES OF WORSHIP.

To the Editor of the Nonconformist.

SIR.—I have read Dr. Brown's letter in your issue of yesterday, and the last two paragraphs of it show how necessary the proposed bill is to which it alludes.

Mr. Broomhall was good enough to send me a draft of the bill. The provisions are good, very good, and only require legal textual arrangement; but there is one defect, and that is, no provision is made for burying grounds.

Mr. Broomhall objects to see burying grounds scattered as he says here and there, and thinks they would weaken our claim to the parish burying-grounds. This may be all very well, but in Wales burying-grounds are an absolute necessity, and as I believe the matter is now in the hands of the Dissenting Deputies, I trust that they will not lose sight of this point.

Yours, &c.,
London, November 30, 1871.

Nothing betrays a greater degree of ignorance of the world, of the human heart, and of good manners, than the assumption of a self-sufficient, dictatorial tone in conversation.

It is stated that the examinations now going on at Oxford are of such a severe nature that more than one half of those who go in the schools get "plucked." One of the examiners has, in consequence, received an anonymous communication, threatening his life. The matter was brought before the authorities of the University, but no clue to the writer has been obtained.

UNIVERSITY OF LONDON.
The following are lists of the candidates who have passed the recent examinations:

COLONIAL EXAMINATIONS.—MAURITIUS.—FIRST B.A. EXAMINATION.—Pass Examination—First Division: Daniel Elie Anderson, Royal College, Mauritius; Victor Louis Georges Bouchet, Royal College, Mauritius; Frederick Christian Dick, Royal College, Mauritius; Antoine Clément Julius Joachim, Royal College, Mauritius. Second Division: Louis Dorely Papillon, Royal College, Mauritius.

B.S. EXAMINATION.—Pass List—Second Division: Charles Taylor Aveling, St. Thomas's Hospital; William Ward Carr, University College.

M.D. EXAMINATION.—Pass List.—John Gordon Black, University of Durham College of Medicine; Charles Henry Carter, B.A., University College; John Curnow, (gold medal), King's College; Frederick Harry Haynes, St. Bartholomew's Hospital; James Pearson Irvine, B.A., B.Sc., University College; Frederick Pollard, St. Thomas's Hospital; George Vivian Poore, University College; William Alcock Richards, King's College; Edward Seaton, St. Thomas's Hospital; Herbert Lumley Snow, University and Queen's, Birmingham; George Christopher Taylor, St. Bartholomew's Hospital; John Davies Thomas, University College.

LOGIC AND MORAL PHILOSOPHY ONLY.—Henry James Alford, University College; Edgar George Barnes, St. George's Hospital; Francis de Havilland Hall, St. Bartholomew's Hospital.

COLONIAL EXAMINATIONS.—TASMANIA.—JUNE MATRICULATION.—Honours Division.—(The number prefixed to the name indicates the number in the original list immediately after which, or equal with which, that name would have been placed, had the candidate been examined in England): 15, Edwin Hughes, High School, Hobart, and private tuition.

Examinations in the Hebrew Text of the Old Testament, in the Greek Text of the New Testament, in the Evidences of the Christian Religion, and in Scripture History:

FURTHER EXAMINATION.—First Class.—William Henry Rhodes, (prize), Owens College.

FIRST EXAMINATION.—First Class.—Ebenezer Reeves Palmer, (prize), Cheshunt College. Second Class.—Henry Gardner, private study; Reginald Thomas Hall Lucas, Lincoln, Oxford, and private study; John Collins Odgers, University and Manchester New Colleges.

Court, Official, and Personal News.

THE PRINCE OF WALES.

The bulletins issued during the week relative to the health of the Prince of Wales, though occasionally fluctuating, have been on the whole decidedly favourable. Sunday morning's report was to this effect:—"The Prince of Wales has passed a tranquil night. The symptoms this morning are very favourable." This was confirmed at four o'clock in the afternoon. The Lynn correspondent of the *Daily News* writes on Monday night:—"There seems to be no doubt that so far as any absolute change occurs in the progress of the fever, there has been a decided improvement in the condition of the Prince during the last two days. His medical advisers entertain the best impressions as to his condition and prospects. All about him have materially altered in their tone, and those who are most sanguine go so far as to say that he is quite safe, and has completely conquered the disease."

The Queen remained at Sandringham till Friday, and returned to Windsor Castle. Her Majesty will pay another visit to her eldest son during the week. Regarding Her Majesty's visit, the *Lancet* has the following reassuring statement:—"As the public may be anxious to know what risk Her Majesty runs in visiting the Prince of Wales, we may add it is simply *nil*, under the circumstances. Typhoid fever is contagious in a very subordinate degree, and it is infinitely rare after fifty years of age. Her Majesty's short stay at Sandringham, therefore, exposes her practically to no risk whatever."

A statement that a groom at Sandringham had died is contradicted. The man is suffering from the fever, but is doing well. He is under the same medical treatment as the Prince.

We regret to report the death of the Earl of Chesterfield from typhoid fever. The earl has been erroneously stated to have been one of the guests of Lord Londesborough during the recent visit of the Prince and Princess of Wales at Scarborough, though he was at that watering-place at the time. He was born in 1831, and succeeded his father in 1866.

With respect to the sanitary arrangements at Lord Londesborough's Scarborough residence, an official report has been published stating that the drains both outside and inside are in perfect condition, and that no foul gases could be generated in them. Lord Londesborough's doctor, Mr. George P. Dale, F.R.C.S., writes to say that in twenty years' practice in Scarborough he has not seen twenty cases of typhoid fever.

Friday was the twenty-seventh birthday of the Princess of Wales.

The Princess of Wales and the Duke of Edinburgh attended the Sunday morning service at Sandringham Church. Hymns appropriate to the circumstances were sung. The Rev. W. Lake Onslow conducted the service, and preached from Romans xiii. 12.

Mr. Disraeli's visit to Glasgow, to be installed Lord Rector of the University, is, it is said, to be made the occasion of a grand Conservative demonstration.

It is stated that Mr. Bruce has expressed his willingness to receive a deputation authorised to state the views of the licensed victuallers on the licensing question.

It is stated that Alderman Cowen, M.P. for Newcastle, has been offered the honour of knighthood.

The Postmaster-General has issued a circular to the provincial postmasters, announcing that the system of rural post-messengers and letter-carriers presenting to the public cards containing appeals for Christmas boxes will no longer be permitted.

It is stated that the Empress Eugénie has abandoned her intention of spending the winter in Spain, and will shortly return to this country.

The Right Hon. E. Horsman, M.P. for Liskeard, was prevented by illness from addressing his constituents last week.

The *John Bull* contains a report that it is in contemplation to raise Sir George Grey to the peerage, and to make Mr. Morley, M.P., and the Liberal member for Bucks, baronets.

The daily papers are authorised to state that the correspondence which has been published, purporting to be between Mr. Gladstone and "Senor Antonio," on the subject of the cession of Gibraltar, is spurious.

We regret to hear that Mr. Soul, the estimable secretary of the Orphan Working School, has for a month past been laid aside by illness, though now steadily improving.

CONFERENCE OF LIBERALS IN WALES.

The conference of Welsh Liberals to promote "strenuous and united action," commenced at Aberystwith on Tuesday evening, when the Temperance Hall was filled by a large and influential gathering, representing most of the constituencies in both North and South Wales, and including several M.P.s. The chair was taken by Mr. Lewis Pugh.

Mr. J. Griffiths, the Rev. Thomas Levi, Swansea, and the Rev. Dudley Evans, Newport, Monmouthshire, were then appointed secretaries of the conference.

INTERNATIONAL ARBITRATION.

The CHAIRMAN, in opening the proceedings, said the question of national arbitration was a great and difficult one. The time was not long past when the proposal to substitute arbitration for the usual way of settling national disputes would have been looked upon as chimerical, but since the Alabama Claims Commission a different feeling had sprung up.

Mr. HENRY RICHARD, who was enthusiastically received, commenced by observing that some present were aware that he had given notice of his intention to move a resolution in Parliament during the next session that an address should be presented to Her Majesty, praying her to instruct her Foreign Secretary to enter into negotiations with foreign Governments with the view of establishing a general and permanent system of international arbitration. (Hear.) The point upon which he felt it was necessary he should address them in reference to this question was the practicability of such a proposition.

Everybody admits its desirability; all men whom he had met expressed, with more or less sincerity, that they would be delighted to see such a thing as this brought to pass; but they questioned whether the object was attainable. He proposed, therefore, that evening, to occupy their time for a short period in reading a paper intended to show, from an historical survey of the past, how much had been already accomplished in that direction, and also how the tendencies of things for centuries had been in the same direction. (Hear, hear.) But before doing that he would, if permitted, offer a few observations tending to show at any rate the urgent and imperative necessity for some system of arbitration between the nations of the world; for whatever doubt might be entertained in reference to any attempt on his part, or on the part of anyone else, to bring the various Christian and civilised nations of the world under the jurisdiction of a common law, there was no dispute, there could be no doubt in the mind of any rational person, that the present state of things was utterly deplorable and disgraceful—(Hear)—an outrage on reason—a scandal to civilisation and a bitter reproach to that holy religion which they all professed. (Hear, hear.) He begged to inform the chairman that he was not going to advert to anything connected with our possessions in India: his resolution was in reference to civilised and Christian Governments in Europe and in America. (Hear, hear.) What had been the history of these nations? He would go no further back than the last twenty years. Their history during that period had been this:—That the greater part of the time and the attention and the resources and the energies of all these nations that called themselves Christian and civilised had been absorbed either in fighting or preparing to fight. Within the last eighteen years there had been in what called itself Christendom six desolating and sanguinary wars, in which it was estimated at a moderate calculation that two millions of men had been destroyed by the direct action of war, besides the numbers whom no one could count who had perished afterwards from the wounds they had received and from the diseases they had contracted during the war. (Hear.)

Who could adequately conceive what was represented by that figure of two millions? How much of vital force, of productive energy, of capacity, for happiness and usefulness, had been thus prematurely quenched! For, mark! they were all men in the prime and vigour of their manhood.

The monster war would accept as victims only picked men of society. How many of these young men who had been mown down by cannon and sword, and huddled like so much rubbish into premature and bloody graves—how many men there might have been whom God had endowed with glorious faculties, to qualify them to render great services to their country. (Hear.) Who could imagine the appalling amount of suffering which these two millions of violent deaths implied—deaths at which there was the desolation of the battlefield—many of them left there for days and nights, reeking unsuccoured in their blood, dying without the tenderness of the mother, or wife, or sister, or daughter to sustain the sinking head as they went down in the hour of great darkness, without a Christian friend or pastor or priest to utter one word of consolation as they stood upon the abyss of that awful eternity before them? Who could tell the anguish borne by long and lingering agonies in ambulances and hospitals? and above all, who could measure the mental and moral anguish endured by the millions of loving hearts to whom these soldiers must belong, for there was not one among them who was not the centre of some fond circle of affection that mourned his death? The loss and waste of property which these wars involved were absolutely staggering. The wars of the past eighteen years—leaving out of consideration the cost of the Franco-Prussian war just concluded, were calculated to have cost nearly two thousand millions of pounds sterling. And that amount took no account of the loss sustained by the destruction of commerce, by the depreciation of public securities, and especially by the enormous permanent increase of the military establishments of all European countries which these wars occasioned. With regard to the late war, M. Michel Chevalier, in an article in the *Journal des Débats*, said that the amount which France had borrowed or would have to borrow, to defray her share of the expenses of the war, represented the enormous amount of three hundred and ninety-one millions of pounds sterling. Germany would suffer far less in this respect than France, yet, if they might trust an elaborate calculation of Dr. Hirth, the war would cost Germany not less a sum than one hundred and ninety-seven millions of pounds sterling. But in war there was something, to his mind, even worse than this horrid waste of human life and happiness and personal and national property. As Dr. Channing said, "War is a concentration of all human crimes." The hon. gentleman then read a paper, which he called "The gradual triumph of law over brute force," of which the following are extracts:—"War, said the greatest of modern warriors, is the trade of barbarians. But can no remedy be found for the evil? Cannot civilised and Christian nations be brought to adopt some other means of settling their differences than this system of hideous waste and wholesale massacre? Is there anything inherently absurd in the belief, and in the practical efforts to which such belief, if it be in earnest, must give rise, that the great organised communities which now inhabit Europe may be brought to recognise the jurisdiction of a common law, and to seek adjustment for their disputes by a system of judicial reference, in lieu of their present appeal to the arbitration of brute force? We have a very strong conviction that this hope and aim, so far from being absurd, are in perfect harmony with the progressive and predominant tendencies of civilisation. We believe that the history of the past points to this consummation as not only possible but certain; and, if it be so, then those who labour for its attainment, so far from deserving to be branded as impracticable Utopists, are only moving in a line with the inevitable laws of Providence. It is our intention, in a series of articles, to attempt to prove this by the light of historical experience and the general laws of civilisation. Our position is this—that through all the conflict and confusion of the past, there may be traced a powerful and prevailing tendency on the part of mankind to unite and mass themselves in larger social aggregates, under protection of a common polity, based on submission to the authority of a common law. The first rude impulse of men, when brought into any sort of social relation with their fellow-men, was for each individual to defend his own rights and to avenge his own wrongs by sheer brute strength. And it is surprising how long this impulse lasted, and how difficult it was to induce men to surrender their right of personal retaliation, for the far higher and better security of law. In all ages legislators, in order gradually to bring under control this barbarous propensity, have had for a time to enter into some sort of a compromise with it. Such was the case with Moses, in regard to the *Goel*, or Avenger of Blood, a custom which he found so deeply rooted in the habits of his people that he durst not at once abolish it, but was obliged "for the hardness of their hearts," to be content with modifying and regulating it, which he did with consummate wisdom, by the institution of the Cities of Refuge. Now, as war between nations is really nothing but this custom of judicial combat on a larger scale, and is not one whit more rational or Christian when followed by communities than by individuals, it may help to open our eyes, blinded as they are by familiarity with the evil, to the extreme absurdity of the practice, if we look at it for a moment as it

prevailed among our ancestors in their personal relations with each other. The language in which Montesquieu describes the latter is just as pertinently applicable to the former, could we only regard it apart from the prejudices of education. 'We shall be astonished,' he says, 'to see that our fathers made the fortune, honour, and life of citizens, to depend upon things which were less an appeal to reason than to chance; that they constantly employed proofs which proved nothing, and had no relation to either innocence or guilt.' From various authors who have treated on the subject we learn many remarkable particulars of this strange process of justice; for in fact it had all the form and solemnity of a process of justice. As the writer we have just quoted remarks, 'It will be curious to see how this monstrous usage was reduced to a system, and had a singular code of jurisprudence. Men place under rules even their prejudices. Nothing could have been more contrary to common sense than the judicial combat; but, the principle being once admitted, it must be conducted with a certain prudence.' The same remark applies precisely to that jumble of strange anomalies called 'laws of war.' The hon. gentleman read the following description of trial by battle:—'The two litigants presented themselves in court. The accuser began by declaring, before the judge, that his opponent had committed such a crime or outrage. The accused replied by giving him the lie, on which the judge ordered the battle. The field for the fight was selected with care, often in the neighbourhood of a church; and every arrangement was made, in settling the lists and manner of combat, to ensure fairness and impartiality. Before appearing on the ground the contestants attended the celebration of mass, the form for which occasions is still to be found in certain old missals, where it is called *missa pro duello*. On the ground chosen for the conflict a fire was kindled, and a gallows erected for the vanquished. Both parties had to take the following oath:—'Hear this, ye justices, that I have this day neither eat, drank, nor have upon me either bone, stone, or grass, nor any enchantment, sorcery, or witchcraft, whereby the law of God may be abased, or the law of the Devil excited. So help me God and His saints.' Gentlemen fought on horseback, and with arms, but the common people on foot with bludgeons. The combatants were bound to fight till the stars appeared. Women, and the clergy, and infirm persons, were allowed to appear by proxy, their representatives being called *champions*, and a body of regular bravoes grew up, who hired themselves for the purpose. The champion, if he failed, was liable to have his right hand cut off; while his principal, in criminal cases, having been beaten by proxy, was forthwith hanged in person. The judicial combat was introduced into England by William the Conqueror, and was used in the court-martial, in appeals of felony, and in civil cases upon issue joined in a writ of right. For many centuries in Europe, the practice of private war—that is, war on their own account, by members of the same state, or those who professed to recognise the authority of the same sovereign—was as common and as distinctly acknowledged as a right as public war, or war between nations, is in our own day. In France, in Spain, in Germany, and in a somewhat modified form even in England, this custom prevailed more or less until about the fifteenth century. Every man who aspired to the name of a leader, and could persuade a number of men to own his authority, claimed and exercised the right of appeal to what is now called the *ultima ratio regum*, against any of his neighbours who might have committed, or whom he might have found it convenient to charge with committing, wrong or trespass upon his person or property, or those of his kindred or dependents. This privilege was, however, nominally restricted to persons of noble birth. In course of time war—that is, brute force—disappeared, first as regards individuals, and secondly as regards districts or neighbourhoods; and the idea of a Commonwealth began to be realised; that is a society of men fully reclaimed from what is called a state of nature, and organised into a civilised community, acknowledging the supremacy of law, and submitting to its decisions. But at first these communities were comparatively small, and, while relinquishing the right of war among the members of their own confederation, they still asserted and exercised that right as against other communities similarly constituted with their own. If we go back a few centuries we shall find that all the great countries into which Europe is at present divided, instead of being, as they are now, occupied by one empire or kingdom, consisted of a large number of independent kingdoms, and even of separate nationalities, who had, or imagined they had, diverse and antagonistic interests, and who watched each other as jealously, and fought as fiercely, and vowed against each other eternal enmity as emphatically as the larger bodies who now call themselves the nations of Europe are still in the habit of doing.' Many disputes had already been disposed of by arbitration. When people said that that was impracticable, he could give a long series of cases in which disputes between England and France, between England and the United States of America, between England and Brazil had been arranged. In reference to the Alabama claims, the hon. gentleman illustrated the value of international arbitration. What he wanted to see was the Governments of Europe establishing some regular system of arbitration, to appoint eminent jurists, to induce the respective sovereigns to draw up a code of international law—just as we had now a civil code; and

then let there be established in Europe a court of nations, and then we could have disputes arising between two nations inquired into and settled in that august European court, according to the dictates of reason and justice, and without appealing to brute force. (Hear, hear.) War settled nothing, for after it continued ten, twenty, or thirty years, ambassadors or plenipotentiaries were sent to some central city to settle the matter by arbitration. (Hear, hear.) The hon. gentleman concluded an interesting address by observing that he intended to make an humble effort in the direction of establishing an International Arbitration Court. He besought the assistance of his countrymen. This was a question which did not partake of politics. He could ask the staunchest Conservative, as well as the most fiery Radical, to assist. (Laughter.) He did ask the help of all parties, and he thought he might be able to advance one step towards the time which our own Poet Laureate alluded to—

When the war drums throb no longer,
And the battle flags are furled
In the Parliament of man,
The Federation of the world:
When the common sense of most
Shall keep the fretful realm in awe,
And the kindly earth shall slumber,
Lapped in universal law.

(Loud applause.)

Dr. REES, of Liverpool, who spoke in Welsh, then proposed the following resolution:—

That in view of the innumerable and immeasurable evils, religious, moral, social, and commercial, which war entails on the nations, this conference cannot but express its deep regret that no effectual means have hitherto been adopted by the governments of the civilised world to avert the recurrence of this great calamity, by establishing some form of international jurisdiction, or reference for the settlement of differences between States by an appeal to reason and justice instead of the sword.—That this conference rejoices to learn that a motion is about to be submitted to Parliament next session calling upon our own Government to take the initiative in promoting a general and permanent system of international arbitration, and, cordially approving of such a step, recommends the constituencies and people of Wales to support the motion by every means in their power.

Mr. J. JENKINS, Llanidloes, seconded the resolution, which was supported by the Rev. S. ROBERTS, in Welsh, and carried unanimously.

On the motion of Mr. LIVINGSTONE, Swansea, seconded by Mr. DUDLEY EVANS, the following gentlemen were appointed a sub-committee to prepare resolutions for the morrow's conference, viz.:—All the members of Parliament present, Dr. Charles, Messrs. D. Davies, J. J. Jenkins (Swansea), J. Roberts (Liverpool), P. Mostyn Williams, Lewis Pugh Pugh, W. Thomas, and the Rev. J. Jones.

Mr. E. M. RICHARDS, M.P., proposed, and Mr. S. HOLLAND, M.P., who was cordially received, seconded a vote of thanks to the chairman, which was accorded with acclamation.

The CHAIRMAN acknowledged the compliment.

The first meeting then ended.

THE EDUCATIONAL QUESTION.

Wednesday's sitting was partly given to a consideration of the educational question; Mr. John Roberts, chairman of the Liverpool Reform Association, and a member of the Liverpool School Board, in the chair.

The CHAIRMAN opened the proceedings in a speech which dealt with the present state of the education question. He was opposed, he said, to the payment of fees to denominational schools out of the rates, and also payments to industrial schools—first, because industrial schools were essentially and intensely denominational; secondly, because they were of doubtful efficacy, and the Government grant of 13s. per child per annum was sufficient to maintain these schools in a state of efficiency. Mr. Roberts complained of the conduct of Mr. Forster in the matter of education, and said it would be the duty of all Nonconformists to speak out and say that the effects of the Education Act must not be repeated with regard to an Education Bill for Ireland. (Applause.) He hoped the conference would, through their members, ask the Government to withdraw the 25th section of the Elementary Education Act, which gives two great Churches the power to endow themselves and one another out of the rates.

Mr. GEE (Mayor of Denbigh) moved the following resolution:—

That this conference earnestly desires the establishment of a truly national system of education, and is of opinion that the Elementary Education Act of 1870 contains provisions that will, if maintained, render this impracticable.

Mr. LIVINGSTONE, Swansea, a prominent member of the Wesleyan body, seconded the resolution; and it was supported by

Mr. D. DAVIES, M.P., for Anglesey, who adduced several instances where the Education Act did not work satisfactorily in his neighbourhood.

This motion having been carried.

The Rev. JOHN OWEN, Tynllwyn proposed the following:—

That this conference expresses its deep disappointment at the way in which the Elementary Education Act of 1870 is being administered by the Committee of Council on Education, because the department, by its action, first, has given every possible encouragement to denominational schools; second, has endeavoured to influence schools; third, has appointed its inspectors from one denomination.

This was seconded by the Rev. Mr. JAMES, Tedinioel, near Llanelli, and supported by Mr. D. WILLIAMS, Llanelli, inspector of British schools. Each speaker went for unsectarian education, and contended that the Education Act was not satisfactory to the people of Wales.

This motion was also adopted.

Mr. H. RICHARD, M.P., on the invitation of the

chairman, said a few words, and complimented the meeting on the manly tone which had characterised the discussion. He was delighted with the meeting. He did not know how many delegates were present, probably about 500, but at any rate it was a large representation of Wales, and it was fit that those at the head of affairs should be given to understand that some means should be taken to bring the deliberations and conclusions of the Conference before Mr. Gladstone, in order that he may know what is the feeling of the people of Wales on this question. (Applause.)

The third resolution was moved by the Rev. Dr. REES, of Swansea, in Welsh. It was to the effect that the conference looked upon the payment of fees to denominational schools as a violation of the rights of conscience, and a serious obstacle to the establishment of a general system of education, and deemed it a matter of importance that the Act should be amended without delay. Mr. Jones, vice-chairman of the Wrexham School Board, and the Rev. Dr. Evans, Caernarvon, supported the resolution, which was adopted. The next resolution affirmed the desirability of taking steps to carry out the Endowed Act, 1869.

An adjournment for luncheon then took place.

THE BALLOT.

At three o'clock the conference reassembled, to consider and pass resolutions on the ballot. Mr. J. Davies, Maes-y-ffynon, was the president. Mr. Alderman Jenkins, Swansea, moved the first resolution, which was to the effect that the conference being aware of the intimidation and corruption which took place at elections in Wales, especially at the general election in 1868, thought it desirable that by petitions and otherwise the people of the principality should strengthen the hands of the Government, and enable them to pass the Ballot Bill for the protection of the Parliamentary and municipal voters. The resolution was seconded by the Rev. G. William Thomas, Llandysul, and Mr. Griffiths, Carnarvon, supported the proposition, which was carried unanimously. Other resolutions on the same subject were adopted, and it was decided that the Welsh members should wait on Mr. Gladstone and lay before him the resolutions which had been passed at the conference; also that the statements made by Mr. Davies, M.P., respecting the conduct of school inspectors in the island of Anglesey should also be laid before the Prime Minister.

Mr. HENRY RICHARD, M.P., said that the conference had been a very successful one, and they had to thank the secretaries, especially "Gobebyd," for the pains they had taken to bring it to a successful issue. Mr. G. O. MORGAN, M.P., seconded the motion, which was carried unanimously, as also a similar compliment to the chairman. This, the closing meeting, was well attended, and much interest was felt in the proceedings. Altogether, the conference may be pronounced a success.

On Wednesday night one of the best Liberal meetings ever held in Aberystwith took place at the Temperance Hall. Lieut.-Col. Pryce, Lord Lieutenant of the county of Cardigan, presided, and the spacious hall was crammed. After a few preparatory remarks from the CHAIRMAN,

Mr. G. OSBORNE MORGAN, M.P., addressed the meeting amid enthusiasm, and congratulated his audience upon the grand success which had attended the conference from the beginning. In answer to some strictures passed on Mr. Gladstone and the Ministry at one of the conferences, the honourable gentleman, while confessing that in some points of their domestic policy he had been disappointed, submitted that the Government meant well, and was entitled to the confidence of Welshmen. He also spoke in favour of the passing of the Ballot Bill and repeal of the 25th section of the Elementary Education Act. He ridiculed the idea of a Conservative reaction; but if such a reaction did take place it would be less owing to the inherent strength of the Tory party than to the cold-heartedness and inkwilfulness of the Liberals. If they lost Mr. Gladstone they might go further and fare worse. (Applause.) Mr. RICHARD, M.P., for Merthyr, advocated the establishment of a Liberal daily paper for South Wales.

The Rev. D. EVANS, of Newport, Monmouthshire, and the Rev. EVAN EVANS, of Caernarvon, both spoke on the education question. The latter gentleman also referred to the evictions which have taken place in Wales since the last elections, and pleaded earnestly for the ballot. Wales, he said, wanted the ballot. Other speakers followed, and the meeting did not separate until a late hour.

THE CHANCELLOR OF THE EXCHEQUER AND HIS BICYCLE.—A few evenings ago at Whiteleaf, near Caterham, the Right Hon. Robert Lowe was enjoying his afternoon ride on a bicycle, the wheels of which were covered with india-rubber, which has the effect of deadening the sound usually arising when the machine is in motion, when he came into violent contact with an old man, a greengrocer, of Whiteleaf, who is, unfortunately for himself, rather hard of hearing. Smith was thrown forcibly to the ground, and severely shaken; but his chagrin at the unceremonious manner in which he had been taken off his legs was quickly changed into amusement when he found that he who had ridden over him was no other than the Chancellor of the Exchequer. Mr. Lowe compensated the greengrocer for the mishap by bestowing upon him a piece of silver.

THE EDUCATION ACT.

THE LONDON SCHOOL BOARD.

At the usual meeting of the board on Wednesday it was stated that the Public Works Loan Commissioners had agreed to advance 100,000*l.* for which the board had applied. On the motion of Professor Huxley, it was resolved that in one of the new schools about to be built the Prussian system of class division, with a special teacher to each class, should be introduced, with some modifications. The children are to be divided into classes of not more than eighty each. The school management committee were directed to take all necessary steps to carry into effect the compulsory powers agreed to by the board, and were requested to pay particular attention to the selection of persons to act on the divisional committees. It was stated that a "rich public trust" had undertaken to erect schools in the Tower Hamlets district. Some other business was then transacted, and the board adjourned.

We learn from the *School Board Chronicle* that at the recent division in the London School Board, taken on Mr. W. H. Smith's amendment on November 1, which was carried by 28 against 7, the votes were as follow:—

For the Amendment.—Mrs. Anderson, the Rev. Dr. Barry, Mr. Buxton, the Rev. Canon Cromwell, Mr. Crossman, Miss Davies, Mr. Hepworth Dixon, Mr. Few, Mr. Hutchins, Mr. Ingle, Mr. Kiell, Mr. Lafone, Mr. Langdale, Mr. Lucraft, Sir F. Lycett, Mr. MacGregor, Mr. MacArthur, the Rev. J. Mee, the Rev. Canon Miller, Mr. Morley, Mr. Mudie, Mr. Pearce, the Rev. Dr. Rigg, Lord Sandon, Mr. W. H. Smith, Mr. Smithies, the Rev. Prob. Thorold, Mr. Wallace.

Against the Amendment.—Mr. Alderman Cotton, the Rev. J. A. Picton, the Rev. J. Rodgers, Mr. Stiff, Mr. Tabrum, Mr. Tressider, the Rev. Benjamin Waugh. Did not Vote.—Mr. Reed, Dr. Angus, Mr. Clarke, Mr. Currie, Mr. Freeman, Mr. Gover, Mr. Green, Professor Huxley, Mr. Torrens.

Mr. Green then moved, as an amendment, "To strike out the word 'shall,' in order to insert the word 'may.'" On a division the amendment was lost, 19 voting for, and 22 against, as follows:—

For the Amendment.—Mr. Charles Reed, the Rev. Dr. Angus, Mr. Chatfield Clarke, Mr. Alderman Cotton, Mr. Crossman, Mr. Freeman, Mr. Gover, Mr. Green, Sir F. Lycett, Mr. MacArthur, Mr. Morley, Mr. Mudie, the Rev. J. A. Picton, the Rev. J. Rodgers, Mr. Stiff, Mr. Tabrum, Mr. Torrens, Mr. Tressider, the Rev. Benjamin Waugh.

Against the Amendment.—Mrs. Anderson, the Rev. Dr. Barry, Mr. Buxton, the Rev. Canon Cromwell, Miss Davies, Mr. Hepworth Dixon, Mr. Few, Mr. Hutchins, Mr. Ingle, Mr. Lafone, Mr. Langdale, Mr. MacGregor, the Rev. J. Mee, the Rev. Canon Miller, Mr. Pearce, the Rev. Dr. Rigg, Lord Sandon, Mr. W. H. Smith, Mr. Smithies, the Rev. Prob. Thorold, Mr. Wallace.

Did not Vote.—Mr. Currie, Professor Huxley, Mr. Kiell.

HALIFAX.—On Friday the Mayor of Halifax received an official order from the Education Department to fill up the vacancy on the school board caused by the death of Mr. Thomas Finlay. The election is to take place within twenty-eight days. The late Mr. Finlay was a Churchman.

DARLINGTON.—**DENOMINATIONAL FEES.**—The Nonconformist meeting of the town last week condemned the action of the school board in adopting by-laws sanctioning the payment of fees to denominational schools. A proposition is to be made by Mr. D. Dale, the vice-chairman of the board. By this it will be proposed that Mr. Henry Pease, the chairman, and Mr. Dale shall guarantee any deficiency in voluntary payments, which shall be given to provide the school fees of those notable to do so. Mr. Bowman will also move that school board schools be established, and that no fees be paid by the board except to such schools.

THE LAUNCESTON SCHOOL BOARD have determined, by three votes to two, not to pay school fees for the poor children of any but the board school.

LIVERPOOL.—Out of the sum now being paid by the board, according to the last return, over fifty-five per cent. is paid to Roman Catholic schools, over forty-four per cent. to Church of England schools, and less than three per cent. to Nonconformist and unsectarian schools.

DEWSBURY.—At the meeting of this board last week, Mr. R. Clarkson in the chair, a letter was read from the Education Department, accepting the statistics of educational deficiency presented by the board, and authorising the providing of extra accommodation for 2,000 children. The Rev. H. Sturt moved that the board informed the Educational Department that they proposed to erect two schools to accommodate 750 children, 250 boys, 250 girls, and 250 infants, and one to accommodate 350, namely, 125 infants and 225 juveniles.

BRISTOL.—A meeting of the friends of undenominational education was held at the Victoria Rooms, on Wednesday evening, when highly interesting addresses were delivered by Mr. Mark Whitwill, who presided, the Rev. J. W. Caldicott, the Rev. W. R. Dale, of Birmingham, Dr. Morton Brown, of Cheltenham, the Rev. W. James, and other ministers and gentlemen. The various speakers condemned the clause in the Elementary Education Act which sanctions the payment out of the public rates and fees for indigent children attending denominational schools; and they also denounced any attempt to extend the denominational scheme to Ireland. Satisfaction was expressed with the conduct of the Education Department in acknowledging the illegality of the appointment of *ex-officio* clerical governors of endowed schools, and the department was called upon to take action in the matter. A memorial to Mr. Gladstone, embodying

the spirit of the resolutions adopted by the meeting, was ordered to be signed.

CHIGWELL SCHOOL BOARD, ESSEX.—The Church party having been signally defeated in their opposition to the appointment of a school board, and in the non-election of their clerical candidate, have suffered another as signal discomfiture at a vestry meeting called by them on the 23rd ult., to censure and protest against the school board bye-law—"That in the case of a school provided by the board they will remit the whole or such part of the fees as in the opinion of the board the parents are unable to pay, &c." At the vestry meeting, adjourned from the vestry to the King's Head, because of the unexpected numbers, two resolutions were passed after discussion *aem. con.* "1. That this vestry approves of the bye-laws passed by the Chigwell School Board." "2. That a copy of the foregoing resolution be forwarded to the Education Department of the Privy Council." This has accordingly been done, and the approval of the bye-laws by the department has been since received by the school board. It should be added that this parish of Chigwell, in which such an unsectarian majority has been secured, is one of the six in which the Endowment Commissioners have illegally appointed, and Parliament has ignorantly or by connivance sanctioned, two clergymen governors *ex-officio* of Harsnett's Grammar School, illegally by the dictum of their own legal advisers as to the letter of the Act, and incompatible with its spirit.

FUNERAL OF MR. H. O. WILLS.

(From the *Bristol Mercury*.)

The funeral of this lamented gentleman, whose unexpected removal a few days ago created a widespread feeling of sorrow, took place on Tuesday, at the cemetery, Arno's-vale. In the morning a solemn service was held at Highbury Chapel, Cottenham, at which place of worship Mr. Wills was wont to attend, and of which during his lifetime he was one of the most prominent members and supporters. All the mourners were present, and there was a very full congregation, many being clad in deep mourning. Among those present we noticed a number of ministers connected with the Congregationalist body in this city, in addition to the Rev. J. Mackie, the (chaplain of the Infirmary), and also Messrs. S. Morley, H. Cosham, H. Daniel, S. Budgett, S. Dorham, and others. The pulpit of the chapel was draped with black cloth. Before the service commenced some chorales by Mendelssohn, and the "Dead March in Saul" (Handel), were performed on the organ. After a hymn had been sung, the Rev. Dr. Morton Brown (of Cheltenham) read a portion of Scripture.

The Rev. David Thomas then ascended the pulpit, and addressed those present. He said the respect felt for their beloved friend who had been taken away from them had been very widely expressed by the public press of this city, and otherwise in the social interchange and intercourse of their fellow citizens; that large assemblage was a farther proof of the high regard in which he was held. Many of them had lost in his death, and had now to mourn the loss of, a personal friend—and a very true, and warm and generous friend had they found in him. It was a sorrow to a good many of them that they should henceforth miss in this world the gentle presence, the hearty sympathy, and the helping hand of that friendship. But not only they, but those had suffered a loss who lived outside that personal friendship, for although their lost friend's years had reached the natural term of human life—although his infirmity and deafness under which he laboured had very much cut him off from the social intercourse and activity to which he was accustomed and which he so greatly enjoyed, yet as they all knew, the strength of his character was retained and the freshness of his sympathy, and he could yet serve those persons and the things which he loved and cared for by the power of his presence and the influence of his example, and by his liberal hand and his prayers. Mr. Wills was an old man, but he had by no means outlived his usefulness. It was a loss to which they must bow submissively and with thankfulness, when they recalled that which they could not doubt—that death was a great gain to him. They should recall, too, with thankfulness, the long life which he lived. It was a righteous, honourable, benevolent Christian life. It had its imperfections, but it was in the spirit, aim, and habitual action a truly Christian life. It was a life of Christian activity. With his ardent nature, his quick sensibility, and his Christian sense of responsibility, it could not be otherwise than that their beloved friend and brother should through life take a warm and practical part in all political and social questions in which he believed the welfare of his fellow-men were involved. All through life he was manifestly faithful to what he believed to be true and right in all social conflicts, and everybody knew on which side they would find him, and knew, too, they would find him there in no hesitating, half-hearted way, but giving his whole soul to the cause that he believed to be the cause of truth and righteousness. He never sought his own ease in any way, or consulted his own interest that he might please men of all parties; and now he had passed away, his name drew the respect of all parties. But it was in the service of Christ and His Church that he most delighted, and was most accustomed to exercise his activity. During his early years, and his mature life, he was a Sunday-school teacher, going to those most dark and neglected parts of the city, and there

teaching the children of the poor; and at that time and ever afterwards he was amongst the foremost in giving efficiency to all service for Christ and for the Gospel—teaching at the Sunday-school, visiting the sick and the needy, attending committees of benevolent and holy institutions, discharging in a very exemplary manner the duties of the office which he sustained in his congregation, visiting other congregations in this city, going among poorer congregations throughout the surrounding counties, attending their annual social meetings, counselling, stimulating, helping them with his generous hand in planning and working for the erection of new places of worship where they were wanted, and then watching and working for the establishing and growth of Christian churches in those places. That work was the delight of his life, but at the same time his attention was required by his worldly calling, which made very serious demands upon him. He was a great worker and a great giver. His name was familiar to them in connection with charitable institutions in this city, but his contributions went much farther than those. When about middle life his means became very much enlarged, his contributions became correspondingly enlarged to missionary institutions, to the erection of schools and the maintenance of them, to the building of chapels and the support of feeble congregations in them, and also to needy ministers. He need not tell them that the building in which they now were was more indebted for its existence to him than to any other living man, in conjunction with his honoured and beloved brother, who was always found by his side in the advancement of every good and noble object during their joint life. He might say the same thing of the church in Redland-park, and so far as their late departed friend was concerned; of the church on Clifton Down, and very fully the same thing of the church in Anvil-street. All that was well known, but it was not known how continually his contributions were going out towards the erection of chapels and for the spread of Christ's truth in the world. Only those who knew how multiplied were the demands made upon those who had the reputation among the churches of being large givers could imagine what these contributions were. He the (rev. gentleman) could not at the minister of their departed friend but know how incessant and urgent were the demands made upon him; and he always felt the utmost reluctance in making any appeal to him on behalf of any cause which he knew to be worthy of his benevolence. He thought he might say that during the twenty-eight years in which he stood in the relation of pastor to him he never ventured more than about a dozen times to speak to him of any object which he conceived seemed to have a claim upon his liberality. Mr. Wills gave personal service in an unusual degree, as well as his worldly means. But he gave more—he gave his prayers. He was a very devoted man. Those who knew him very intimately could bear testimony to his being eminently a man of prayer. He was always praying and always urging people to pray. There was never a more regular or earnest attendant at prayer-meetings. Truly it was a Christian life that he lived, and it bore a Christian fruit, to which the history of that church testified, and also of those churches to which he had referred. He had heard since their friend's death one and another coming forward and expressing the obligations they owed to him for the inspiration of his example. They were better men for his life, they said. Thus he was not only a worker himself, but the cause of work in others; not only a liberal giver, but the cause of liberality in the Church. If he were asked that morning what it was that went to explain Mr. Wills's Christian life and great Christian activity, he would say it was his simple and strong faith in Christ and His Gospel. He died in the Lord. His name would be ever cherished with deep reverence and love by the people worshipping within those walls, and large multitudes elsewhere. Might God grant that the remembrance of his name might give unto the hearts of men that spirit of faith and love in which he lived. The rev. gentleman's discourse was listened to with deep attention, and a hymn having been sung and prayer offered, the service terminated.

The funeral procession left the residence of deceased, Hillside, Cottenham, between twelve and one o'clock. It was composed of nine mourning coaches and fifteen private carriages. In a chariot preceding the hearse were the Rev. D. Thomas and Mr. A. Burleigh (the medical adviser of deceased). Then came the hearse, surmounted with plumes, followed by ten mutes, walking two and two. In the first coach were Mr. H. O. Wills, Mr. E. P. Wills, Mr. F. Wills, jun., and Mr. Glanville Wills. The second coach contained Mr. S. P. Wills, Mr. A. Wills, Mr. F. Wills, Mr. Chas. Wills, and Mr. Graham Wills. Third coach—Rev. H. M. Gunn (of London), Mr. G. W. Knox (Sheffield), Mr. F. Wills (Clevedon), and Mr. W. H. Wills. Then came two carriages containing the pall-bearers, as follows:—Mr. S. Morley, M.P., Mr. W. Sommerville, Mr. W. Terrell, Rev. Dr. Morton Brown (Cheltenham), Rev. U. R. Thomas, Mr. H. Livett, Mr. S. F. Palmer, and Mr. W. P. Sibree. Eighth coach—Mr. Josiah Williams, Mr. W. M. Jack, and the Rev. J. Trebilcot, (Anvil-street chapel). In the ninth coach were the deacons of Stapleton-road Chapel. Immediately after the mourning coaches came the private carriage of deceased, and then those of several gentlemen. The mournful procession, which attracted a great deal of notice as it moved slowly through the city, passed Whiteladies-road, Park-street, Clare-street, High-street, Victoria-street, and on to Arno's-vale. A good many persons accompanied the cortège to the

cemetery, in which there could not have been fewer than three hundred persons by whom the interment was witnessed. The mortal remains of the departed gentleman were consigned to the family vault on the western side of the cemetery, near the Nonconformist Chapel. The funeral service was conducted by the Rev. D. Thomas, and after the coffin, upon which lay a chaplet of pure white flowers, had been lowered into the vault, the Rev. U. R. Thomas offered prayer, and the service concluded with the benediction, pronounced by the Rev. D. Thomas. Upon the Exchange and Council-house the flags were half-mast high.

GENERAL CONFERENCE OF NONCONFORMISTS.

The meetings to be held in Manchester on the 13th and 14th December are anticipated with interest by the great body of Nonconformists throughout the country. Upwards of thirteen hundred delegates have already been appointed. Congregational unions, Baptist associations, Methodist Free Churches, Primitive Methodists, Calvinistic Methodists, individual Nonconformist congregations, and the various local Nonconformist committees, have deputed many of their most influential members to attend. There has been no point in the history of Nonconformity around which its adherents have so unanimously and determinately rallied; and it cannot but be expected that the deliberations of so large an assembly upon "The Education Policy of the Government, the Political Relations of Nonconformists to the Liberal Party, and the Political Organisation of Nonconformists," will have a most important bearing upon the future line of action of Nonconformists in Parliament and the country.

The following is the programme of subjects to be discussed at the four sittings, and the names of the gentlemen who are to read papers upon them:— "Religious Equality in the National Universities," Prof. A. S. Wilkins, M.A.; "Endowed Schools and the claims of Nonconformists," Prof. Sheldon Amos; "Payment by School Boards of the Fees of Children attending Denominational Schools," Rev. H. W. Croskey, F.G.S.; "State Grants to Denominational Schools," Rev. Chas. Williams; "Political Relations of Nonconformists to the Liberal Party," Henry Richard, Esq., M.P.; "Political Organisation of Nonconformists," Jos. Chamberlain, Esq. Resolutions will also be proposed on the Marriages and Burials questions, and on Mr. Mill's motion for Disestablishment.

At a meeting of the County Association of Congregational Ministers, held in Belmont-street Schoolroom, Brighton, on Wednesday, 22nd November, it was resolved unanimously, on the motion of the Rev. Henry Rogers, of Petworth, seconded by Daniel Pratt, Esq., Cuckfield, to request the Rev. R. Hamilton, Brighton, and George Knott, Esq., LL.B., F.R.A.S., Cuckfield, to act as delegates at the forthcoming conference at Manchester. The two gentlemen named have accepted the appointment.

Epitome of News.

The rate of discount was further reduced by the Bank of England on Thursday to 3½ per cent.

The Megera Commission is to meet on the 7th December and receive evidence in public.

The trial of Kelly for firing at Police-constable Mullen with intent to kill will take place on Wednesday before a jury of the county of Dublin.

Sir George Bowyer and Mr. Charles Russell, barrister, who contested Dundalk at the last election, have joined the Dundalk Home Rule Association.

The Cambridge University Boat Club has accepted the challenge from Oxford to row the annual race in the spring.

An association has been formed at Exeter to agitate for the repeal of the income-tax. The movement has arisen in consequence of the recent wholesale surcharges which have been made in the West of England.

It is anticipated that the approaching Christmas holidays will be more generally observed than on any previous occasion. Christmas Day falls on a Monday, and on the following day the whole of the banks will be closed under the Act. The Stock Exchange will also be shut.

The *Leeds Mercury* says that Colonel Nason, inspecting officer for the Northern District, has received instructions from the War Office to look out for a place suited for the evolutions of large bodies of men, as it is intended, if circumstances allow, to hold the autumn manoeuvres of 1872 in the North of England.

The Chelsea guardians have decided to introduce Australian meat into the house once a week for the able-bodied and once a week for the sick and infirm as an experiment. The chairman (Mr. T. Symons) remarked that the inmates of the Kensington Workhouse having tasted both the Australian and English meat, without being told the difference, preferred the Australian mutton and beef.

Upwards of a thousand persons assembled in Bethesda Chapel, Bristol, on Thursday, to witness the marriage of Miss Lydia Muller, only daughter of the Rev. George Muller, the well-known founder of the Orphan Asylums, Ashley Down, to Mr. James Wright, who for a long number of years, as secretary to the Orphan Institution, has taken an active part in the philanthropic work conducted by Mr. Muller. The ceremony, in accordance with the principles of the religious body known as "Christian Brethren," was of the most rigidly simple character.

On Monday morning the annual cattle show of the Smithfield Club was opened at the Agricultural Hall, Islington. The entries are very numerous, but the number of animals actually exhibited was diminished through the working of the stringent regulations of the Privy Council, framed to guard against the spread of the foot and mouth disease.

The Metropolitan Board of Works have completed the purchase of Hampstead Heath from Sir John Wilson and Mr. Spencer Wilson by the payment of 45,000, and 2,000, for expenses.

Warwick Castle—one of the finest baronial halls in England—was almost completely destroyed by fire yesterday. The conflagration commenced in the east end of the edifice, and has occasioned irreparable loss. The great hall, the dining-rooms, the private apartments, and the picture-galleries have been completely gutted, and most of their contents destroyed. The fire next threatened the state apartments, the contents of which were hurriedly removed. Fortunately, however, the firemen succeeded by strenuous exertions in arresting the progress of the flames at the end of the great hall. The Earl and Countess of Warwick were absent, and the only members of the family at the castle were two young children.

In opening the Slaithwaite Mechanics' Institute on Friday evening, Mr. Stansfeld, M.P., expressed his belief that the great changes in the way in which people now looked upon public questions were due to the Reform Bill of Mr. Disraeli. The great lesson which had been taught was to progress step by step. He described the Elementary Education Bill as simply a compromise, the great difficulties in the way being the religious question and that of compulsory attendance. He was personally in favour of compulsion, and hoped in the course of next session they would find that the number of school boards had increased, and that the principle of compulsion would begin to be a little more largely applied.

Meetings to hear Sir C. Dilke, M.P., lecture on the land question have been broken up at Bolton and Derby by "loyal" mobs.

The noble building lately used by the London Orphan Asylum, at Clapton, being now unoccupied, a movement has been set on foot for the establishment of a large middle class school for boys and girls. A meeting was held yesterday on the subject, presided over by Mr. C. Reed, M.P., who was supported by the Rev. Mr. Rogers and other educationists.

Judgment was delivered in the Irish Court of Common Pleas on Monday in the case of "Wallace v. Seymour," known as the Hertford estate case, and involving the ownership of property in the county of Antrim giving an income of about £6,000. a year. The decision was in favour of the defendant.

The Tichborne case is proceeding day by day. Since Wednesday Mr. Baigent, who has been so zealous on behalf of the plaintiff, has been in the witness-box, and has undergone a searching and damaging cross-examination at the hands of Mr. Hawkins. Mr. Baigent is connected with the Tichborne family by marriage. It is stated that at the last auction sale at the Open Stock Exchange Tichborne 100% bonds were sold at 29. 17s. 6d. per bond.

It is stated that the wife of every jurymen who served on the trial of Kelly for the murder of Talbot received a widow's cap during the hearing of the case.

A conference of London working men will shortly assemble, in order to agree upon a plan of combined action with a view to the more efficient representation of the working classes in the House of Commons.

MISCELLANEOUS.

It is said that the promoter of one of the great speculative undertakings which have been started during the last few months, has received £50,000. for his services in floating the company in question.

It is said that the attempt to get funds for the Alexandra Palace scheme at Muswell Hill, by a tontine experiment, has not only failed, but has cost the promoters close upon £10,000. An endeavour is to be made to raise the capital by debentures.

A splendid meteor was seen at Holm, near Ashburton, on Wednesday evening. It appeared nearly in the east, about forty or fifty degrees above the horizon, and its course was nearly vertical. A little above the horizon it burst, having, in the latter part of its course, become beautifully coloured. Its apparent size was about four or five times that of the planet Venus.

THE SOUTH SEA ISLANDS SLAVE-TRADE.—Mr. F. W. Cheson, Secretary of the Aborigines Protection Society, in a letter to the *Times* on this subject,

says:—"Lord Kimberley has intimated his intention to bring in a bill which will attach the crime and the penalty of felony to the acts now occurring in the South Seas; but obviously no revision of the slave-trade will be effective, unless there is the power as well as the will to enforce the provisions of the new Act. I believe that in any measures, however stringent, which his lordship may be willing to adopt, he will be supported by a large amount of public opinion in Queensland."

THE HOME OFFICE.—Mr. W. Tallick, secretary of the Howard Association, has published a paper in which he urges that the Home Secretary's duties should be allotted to two distinct Ministers—a Minister of Justice and another for Health and Civic Administration. There is a further plan which he thinks might be very advantageously adopted, not merely in connection with the Home Office, but with every other great department of the Government—the formation of council boards, acting as advisory referees and collateral aids in the management of public business.

MEMORIAL TO THE POET COWPER.—We learn from the *Publisher's Circular* that it is proposed to erect a memorial to William Cowper, the poet, in the church of his birthplace, Great Berkhamstead, Hertfordshire, of which his father was rector. The rectory house where Cowper was born has long since been rebuilt, but "Cowper's Well" still exists in the garden, and is the only relic of the poet's life now left in Berkhamstead. The rector of Berkhamstead, Lord Brownlow, the patron of the living, and Mr. William Longman, have taken the work of raising a memorial in hand, and hope to be supported alike by Englishmen and Americans in general, as well as by the inhabitants of the neighbourhood. It is proposed that the memorial shall be an east window immediately over the grave of the poet's father and mother, in the recently restored parish church. Those who are inclined to help in this praiseworthy object are requested to communicate either with the rector, Great Berkhamstead, or with Mr. William Longman, Paternosterrow.

MARK-LANE—THIS DAY.

Not much animation was apparent in the grain trade to-day. The supplies of English wheat were moderate; while those from abroad were less. Trade was not active, but prices were maintained. Choic barley was steady; but other qualities much in favour of buyers. Malt changed hands slowly on former terms. There were good supplies of oats on offer. The demand was moderately active, and for sound corn extreme prices were realised. Beans and peas were purchased quietly at Monday's currencies. Flour was dealt in cautiously at the rates previously current.

ARRIVALS.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	970	880	—	—	—
Irish	—	—	—	—	—
Foreign	11,000	2,100	—	22,300	300 cwt.

A PROBLEM.—A blind beggar had a brother who went to sea and was drowned. Now the man who was drowned had no brother. What relation was the man drowned to the blind beggar? [The blind beggar was the drowned man's sister.]

AN UNWILLING WITNESS.—A Southern judge recently had a case brought before him in which the ownership of a dog was in dispute. The evidence was conflicting, and the judge was confused. "Stop," said he, "stop right there. We'll settle this matter very shortly. You, Mr. Plaintiff, go into the far corner of the room out there. You, Mr. Defendant, come into this corner up here. Now both of you whistle, and, Mr. Clerk, let loose the dog." So said, so done; but the dog sprang between the legs of the bystanders and out of the door. "Very extraordinary! very extraordinary!" said the judge. "I can't understand that, Mr. Clerk; on the whole, as the plaintiff couldn't prove his case when I gave him a chance, you may enter judgment for the defendant."—*American Paper*.

AFTER THE BATTLE.—Dr. W. H. Russell's "Diary of the Late War," now in course of publication in the *Army and Navy Gazette*, has proceeded as far as the battle of Wörth. The description of the scene on the night after the battle is worth a thousand speeches on the evils of war:—"The wounded men in the room below died almost as fast as they were carried in. Their bodies were taken out from the bloody straw, only to be succeeded by those of men scarcely living. The sounds came up through the thin floor. Soldiers were going round knocking at the doors, asking for bread and quarters. Then, in the middle of the night, there came great convays, and the tramp of troops over the stony street. In the back room, off the little baker's shop, lay the wounded officers, whose fevered dreams were for ever disturbed by shouts of victory. The heat was intense. Flies—one of the many curses of camps—swarmed, and added their own tortures to those of wounds; water so scarce that when we asked for some, in addition to the scanty ewer which the courier brought up for our ablutions, we were told we must economise." The baker's wife—a pale, dark-eyed woman, with a pretty, sympathetic face—seemed quite overcome by the horrors of her situation. "She could do nothing but stand at the door of the little room and look in at the French—all that was left of the unfortunate creatures—moaning on the damp straw, their faces so horrible that they had to be concealed by pieces of cloth, on which settled swarms of flies; legs and arms torn off by shells or cut by the surgeon's saw."

GENERAL CONFERENCE
OF NONCONFORMISTS.

In accordance with a resolution passed at a joint meeting of the Liverpool, Manchester, and Birmingham Nonconformist Committees, a general CONFERENCE of NONCONFORMISTS will be held in MANCHESTER, on the 13th and 14th DECEMBER next, to consider "The Educational Policy of the Government, the general relations of Nonconformists to the Liberal Party, and the necessity of organising the political power of Nonconformists throughout the kingdom, for the promotion and defence of the principles of Religious Equality."

The Conference will be composed of Delegates from Nonconformist Congregations, Delegates from Local Nonconformist Committees, Delegates from any Nonconformist Organisation, such as the Baptist Union, the Congregational Union, the Committee for Sufferings (Society of Friends), Delegates from Nonconformist Meetings called for the purpose of supporting the aims of the Conference, and individuals whose presence the Committee may deem desirable.

Names and addresses of Delegates and all other communications to be forwarded to Mr. Jameson, 63, Brown-street, Manchester.

As far as possible, accommodation will be provided for friends from a distance.

ALEX. THOMSON, M.A.	Hon. Secy. of
JOS. CORBETT,	Manchester Com.
R. W. DALE, M.A.	Hon. Secy. of
H. W. CROSSKEY, F.G.S.	Birmingham Com.
J. J. STITT, J.P.	Hon. Secy. of
WM. CROFIELD, J.P.	Liverpool Com.

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"J. D." Fort Beaufort.—2s. 12s. 3d. received with thanks.

"* We shall be much obliged to friends who will send us any reports of important discussions in the local school boards.

The Nonconformist.
WEDNESDAY, DECEMBER 6, 1871.

SUMMARY.

DURING the week the bulletins relative to the health of the Prince of Wales have been, we are happy to say, for the most part reassuring. His Royal Highness is well-nigh out of danger, the fever is taking the regular course, he passes favourable nights, and his "progress continues quite satisfactory," report his medical attendants. The public mind is much relieved by these gratifying bulletins; anxiety for the issue having been greatly increased by the death of the Earl of Chesterfield, erroneously supposed to have been one of the Royal party at Londenborough Lodge, from the same disease—typhoid fever—and by the illness, arising from the same cause, of one of the Prince's grooms.

If one may judge from the articles and letters that appear in the *Standard*, and from plentiful club gossip, Mr. Gladstone's Government, which has a nominal majority of about a hundred, will fall to pieces soon after the session opens. Mr. Fawcett, we are told, is without a day's delay to bring forward his motion relative to Dublin University, and leave Ministers in a minority. If this peril is tided over, they will have to confront an adverse motion relative to the translation of Sir R. P. Collier to the Judicial Committee, respecting which a damaging correspondence between the Lord Chief Justice and the Lord Chancellor has just been

published. "A Whig" demands in the large type of the *Times* the formation of a third party whose position will be between Radicalism on the one hand and Conservatism on the other, with Lord Derby as a leader; but he does not apparently meet with much response. An "Independent" deprecates so extreme a course, but is for putting a curb on Mr. Gladstone's democratic tendencies. Apparently the Government are beset on all sides, but who can say what will be the complexion of domestic politics six weeks hence? If the advanced Liberals disapprove of some important features of the Government policy, they have not yet lost faith in the Prime Minister.

The Chancellor of the Exchequer has been making a clever speech at Halifax on the distribution of prizes at the Mechanics' Institute, and of course he touched upon the working of the Education Act. Mr. Lowe, the author of the valuable Revised Code, has a right to speak on the subject. He reiterated his oft-expressed opinion that "in the plan of promoting denominational education Government made a great, a gross mistake"; but as we have "a time-table, conscience clause, and lay inspection, and have taken the virus out of the system," he recommends that Liberals and Nonconformists, for the sake of the uneducated poor, should make the best of the circumstances, and by-and-by the country will be better able to decide between the relative merits of the school-board and denominational systems. To which the *Daily News* pertinently replies:—"We take Mr. Lowe's testimony as to the character of what he sees, and there are few better observers; but when he advises us to put up with a bad system, and not only so, but to foster and extend it, we can only say that such is not the wont of the British public. The controversy which Mr. Lowe deplores is but the fruit of the erroneous policy pursued in times past, and as long as the world lasts it will be in vain to expect to gather grapes of thorns or figs of thistles." Does Mr. Lowe suppose that such large towns as Birmingham, Liverpool, Manchester, and Sunderland, will quietly consent to be locally taxed by boards elected by the cumulative vote and not representing the majority of ratepayers, for the purpose of enabling the denominationalists to consolidate the influence of the Church of England and Roman Catholics, and putting down unsectarian education?

The demands of the Roman Catholic prelates on the subject of education have called forth a very strong expression of hostility on the part of the Protestant Churches of Ireland. Episcopalian and Presbyterians have held meetings and adopted resolutions to denounce "any system of national education under which State aid should be afforded to denominational schools" as subversive of the principles of civil and religious liberty. At the meeting of the Armagh Synod the Primate himself moved a resolution in this sense, claiming for all, whether Catholics or Protestants, "a right to participate in the educational endowments of the State, in every school to which the State contributes, with full protection to their religion, and with complete immunity from any teaching hostile to their creed." On a resolution being subsequently proposed, to the effect that Church schools should, as far as possible, be maintained, and that in these schools the use of the Scriptures should be unrestricted, his grace promptly objected to it, and it was withdrawn as inconsistent with the position already taken up. Thus in Ireland all Protestant bodies, Episcopalian included, are combined to oppose denominational education, while in England Churchmen and Catholics are leagued together to enforce it against the protests of Nonconformists! Are the Irish Episcopalian, as well as English Liberals, "the enemies of religion" according to the impudent assertion of the Education Union, because they forsake sectarian schools?

The two days' Conference of Welsh Liberals at Aberystwith, attended by some 500 delegates, was an effective meeting. With much cordiality the assembly endorsed the motion of Mr. Richard, M.P., "calling upon our own Government to take the initiative in promoting a general and permanent system of international arbitration,"—a policy never more urgent than at the present time when European armaments are on a more extended and costly scale than ever. The hon. member for Merthyr takes up Mr. Cobden's philanthropic scheme under very favourable conditions. His own countrymen zealously support him, and the principle of arbitration is accepted by the Prime Minister, not a few of our influential statesmen, and by the American President. We trust he will be supported by petitions from all who desire that effectual means should be devised for putting an end to war. The Conference also strongly condemned the working

of the Education Act as imminent to "the establishment of a truly national system of education." It was shown by Mr. D. Davies, M.P., that the Government inspectors in Wales, especially in Anglesea, use all their influence, and in the most offensive manner, to prevent the creation of boards and unsectarian schools. Messrs. Kynnersley and Watts in particular have done their utmost to frustrate the Act, and the Department have been memorialised to institute inquiries on the ground that these gentlemen are not acting with that impartiality and discretion which would promote elementary education, that their statistics are fallacious, and that they have pressed upon the various boards to be satisfied with denominational schools managed by a majority of Churchmen. It need hardly be said that the Welsh Liberals are enthusiastic in support of the Bill, and have resolved to give the Government bill on the subject their hearty support.

The French National Assembly reopened on Monday after a three months' recess. It has been engaged in constituting itself, and tomorrow M. Thiers will deliver a Presidential Message which, in length and elaboration, is to vie with the Washington State papers. The Chief of the State is to review the situation, foreign and domestic, refrain from constitutional suggestions, indulge in congratulations on a substantial increase of the indirect taxes, and announce a reduction of some four millions and a half sterling saved upon the naval and public works budget. But the war budget will exceed that of the Empire by eighty per cent.—a frightful waste of the public resources. M. Thiers will not, probably, refer to the recent cold-blooded murders of German soldiers in France—for which all French territory occupied by the Emperor William's troops has been placed under martial law; nor describe the dilemma in which he is placed by the decision of the Orleans Princes to take their seats in the Assembly. The Republican Left, which will vigorously oppose an Orleanist restoration and vote for an immediate return to Paris, numbers some 200 members.

By 152 to 128 votes the German Parliament, before its prorogation on Friday, voted the Military Budget for three years. The Deputies shrank from placing this great power in the hands of the Emperor and his great Minister—both of whom are just now disabled by illness—but their conscientious scruples were overcome by the ominous speech of Herr von Delbrück, who declared that a powerful current of revenge ran through the French people, which was to be accomplished, at the latest, after payment of the last instalment of the war indemnity, but that the French Government did not participate in this spirit, and earnestly endeavoured to carry out its engagements. These alarmist views made a great impression on the Parliament, and the Government have now secured three years' supplies for the army, and three years of practical immunity from legislative control.

The d'Anethan Ministry has been dismissed by the King of the Belgians, and a new Cabinet is being formed out of the Right or clerical party, which commands a majority in the Chambers. This is a serious check to the Ultramontane, but a general election, which cannot be far distant, will decide whether the Clericals or the Liberals reflect the views of the country.

While the Italian Parliament is preparing to discuss the long-deferred Budget, the Pope is said to be preparing an Encyclical protest against the presence of that assembly in Rome. His Holiness has also "preconised" fourteen Italian archbishops and bishops. If the Papacy is to be saved by the multitude of prelates, the Vatican has every reason for confidence. Pius IX., while resisting Jesuit pressure to induce him to leave Rome, reiterates his resolution to make no terms with the King's Government. He bides his time. Nearly all the French and German bishops who opposed infallibility have succumbed, and now we hear that the celebrated Strossmayer, the most eloquent denouncer of the dogmas, has had an audience of the Pope, probably to make his submission.

PRESIDENT GRANT'S MESSAGE
TO CONGRESS.

THE Message of the President to the Congress of the United States of America has always attracted somewhat anxious attention in this country—that of General Grant, which was read on Monday last, although public interest was far less excited about it than on many previous occasions, has diffused more general and unalloyed satisfaction than its predecessors have done for many a long day. Of course, we have yet only a telegraphic summary of it—but we have reason to believe that the portion of it

which speaks of the existing relations between England and America, has been reported without much abridgement. If not so, however, there appears to be no room to doubt the cordial spirit in which the subject was treated. "The year," says the President, "has been eventful in witnessing two nations which speak the same language adopting a peaceful arbitration for the settlement of disputes of long standing, and which were liable at one time to cause a conflict. An example has thus been set which, if successful in its issue, may be followed by other civilised nations, and possibly be the means of restoring to productive industry millions of men now engaged in military and naval employments." These two sentences, even if they stood alone, would reveal to us almost everything which we desire to ascertain as to the international relations of the two English-speaking peoples. The rest of the sketch contained in the Message, is, as far as we are able to judge from the Cable telegram, subordinated to, and in harmony with, the words we have above transcribed.

Waiving for the present the other topics, foreign and domestic, to which the Message refers, and reserving them for comment until a full copy of the document shall have reached us, we cannot forbear an expression of delight with the tone in which General Grant has referred to the Arbitration Treaty. We think we cannot be far wrong in taking for granted that on this subject he substantially represents American feeling. It is evidently one of hearty satisfaction. There is no soreness in it—nothing suggestive of reserve—no cautious measurement of phraseology—no tinge of lingering ill-will. On the contrary, the feeling most apparent in these few simple utterances, is that of relief that a great danger is passed. We must do former Presidents the justice to admit that, whatever may have been their private opinions, and however acid at times may have been the effusions of the press, they have ordinarily communicated to Congress their views respecting controverted questions between the United Kingdom and the Federal Republic with some regard to the national susceptibilities of England as well as America. But through the moderation of their language one could hardly have failed to discern, of late years, signs of a chafed and fretful spirit—of a resentful temper reined in that it might not transgress the bounds of a diplomatic decorum—of an *arrière pensée* scarcely in accord with the language of formal courtesy under which it tried to conceal itself. Nothing of this sort half hides, and half reveals itself in the present Message. It is transparently friendly. It makes no direct professions. But it points to the treaty, which is mutually intended to adjust all differences, with such outspoken approbation as to leave no room for doubt that the writer of the Message, and they to whom it was written, welcome the anticipated results with entire satisfaction.

Disputants reconciled without the intervention of war! This is the theme of congratulation in all times, but in these especially, a right worthy one. What are the few and trivial concessions made by either Government, when looked at in comparison with the frightful and stupendous evils they have happily averted? Whose honour has been really dimmed by the substitution of arbitration for the sword? Who does not rather more highly respect the two great Powers which dared to act for the true welfare of their respective subjects, in spite of any possible imputation that they were governed by their fears? What gratification could the ruin of each other have brought to them equal to that which they now enjoy? The Commissioners who framed the Treaty of Washington have left behind them no humiliation, no wounds, no emblems of woe, nor traces of misery, which it would have required several generations to bury in forgetfulness. We can all contemplate their handiwork without shame, or regret, or misgivings of conscience, or impulses of revenge. The pleasing result, we trust, will strengthen our determination to turn away from the old usages which led to destruction and bloodshed. Our own people, and the kindred people across the ocean, have been saved incalculable sufferings and losses by a single stroke of manly sense and right feeling. The course we have had the moral courage to pursue will be all the easier to us in future.

President Grant does not hesitate to speak with hope concerning even the nations of the continent. What has been done by the United States of America and the United Kingdom of Great Britain and Ireland, may be customarily done hereafter for the settlement of international differences between other States. Who can say what will be the force of example? Who can foresee what may be the bearing of this auspicious event upon the nations still armed to the teeth in jealousy one of another? It may, as General Grant, himself a successful soldier, ob-

serves, "possibly be the means of restoring to productive industry millions of men now engaged in military and naval employments." It is plain that so he would have it, if he could have his will. It is hardly less certain that our American cousins would have it. Arbitration, as a substitute for war, is what the last treaty between them and ourselves practically recommends as not merely proper, but feasible, to all civilised peoples. The British Parliament will have an opportunity next session of endorsing this policy. We hope it will be encouraged to do so by the successful negotiation of the Commissioners at Washington, and by the striking words in which President Grant in his first subsequent Message to Congress holds them up to the world as well deserving universal imitation.

IRISH MIXED EDUCATION.

CARDINAL CULLEN, Spiritual Sovereign of Roman Ireland, reminds us of King Nebuchadnezzar. That victorious monarch, fresh from the conquest of western Asia, sent to gather together on the plains of Dura the princes, the governors, the captains, the judges, the sheriffs, and all the rulers and nobles of the vanquished provinces, to give them a lesson against mixed education in religion. He would have one god worshipped, and that was his own. So he set up a golden image of Merodach. Then a herald cried aloud, "To you it is commanded, O people, nations and languages! that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Much in the same temper our modern mired Potentate, returned from his Italian victories over German and French anti-infallibilists, has set up at home his golden image, and issued a decree, that at what time we hear the sound of the Irish orchestra,—the voice of the *Freeman*, of the Royal Commission of 1868, of the 30,000 Dublin Requisitionists, of Professor Kavanagh, "and all kinds of music"—the Houses of Lords and Commons, Her Majesty's Government, the nations of England and Scotland, and all the people of Ulster and Connaught, shall fall down and worship the golden image of pure Catholic Education which he has set up. The parallel is striking and impressive, but there is one difference in the modern story which mars the similitude. Out of all the throngs of terrified provincials who bowed their worthless heads before the idol of Nebuchadnezzar only three helpless Hebrew Nonconformists were found who refused to worship the image, and they were cast straightway, in their hats and hose, into the fire. But in the modern history Cardinal Cullen's three recusants will turn out to be three powerful Kingdoms, of whom England may stand for Shadrach, Scotland for Meshach, and (unkindest cut of all), Ireland itself will be Abednego; and we reckon that these three between them will be strong enough to upset the golden image, and wholly to extinguish the fiery furnace.

The singular audacity of the Irish prelates (to descend to prose and plain life) is well fitted, both in time and tone, to strike the imagination of the timid, and to influence the decision of a weak-kneed Ministry. But we are living and learning fast in these days, and are beginning, even in England, to understand the tactics of the Roman Hierarchy. The demand that the present system of national education in Ireland, so well suited to a population of mixed religions, shall be superseded by one permitting Roman Catholic instruction to be given at all hours, and to every child in attendance, at the public expense, and without regard to the difference of their religious professions, is a bold stroke for spiritual power, doubtless. But legislation cannot be founded on the roaring of a bunch of bishops: it must be founded on facts and statistics; and a simple statement of these facts will suffice, without the waste of more good indignation, to show the hollowness of all the episcopal thunder now rolling over the green pastures of Ireland. For forty years the system of mixed education has continued in that island; it has been acquiesced in till lately by all the prelates of the Roman Church; adopted by almost every parish priest; and used by the whole Roman Catholic population. The returns up to the end of 1869 show that no fewer than 802,000 Roman Catholic children were on the rolls of the "godless" and "proselytising" national schools; that is to say, the great body of the Irish Catholic people, up till very lately, found no fault with the system which the wisdom of the last generation established among them. Suddenly it has been discovered by the bishops that this system is fatal to the salvation of

Irish Catholics, and we are commanded, in the name of all that is terrible, to give over the Irish population into the hands of the men who have just proclaimed at once the infallibility of the Pope, and their own implacable hostility to modern civilisation. There is no need to go further than their own Church for a reply to their preposterous pretensions. Let them first convince their own people of their danger. At present the parents of nearly a million of Irish Catholic children see no danger in the existing schools. It will take many long years of excommunication to persuade the Irish laity to give up their children into the hands of these men, to whom, as Sir James Stephen once said, "the heart of a husband and a father is an inscrutable mystery." The 30,000 names on the Dublin Requisition offer no specimen of the genuine feeling of the Irish nation. The signatures were obtained by placing a table in the churches, where multitudes from the most obscure quarters of Dublin signed under the strongest spiritual compulsion from the Ultramontane clergy. But the requisition is equally remarkable for the absence as for the presence of signatures. Out of thirty-eight Roman Catholic members of Parliament only eleven have signed it, and among those who refused is Sir D. Corrigan, the only Roman Catholic member for Dublin. The requisition has not been signed by a single Roman Catholic judge, of whom there are ten, besides the Lord Chancellor. Of twenty-six Queen's Counsel, only six have signed; out of hundreds of barristers, only twenty-two. The great body of educated and respectable Roman Catholics resist all the influences brought to bear to persuade them to add their names. And so it will be throughout Ireland. The priests, who are in the power of the bishops, the poor and ignorant who can be terrified by threats of future vengeance, will doubtless sign in large numbers whatever the prelates require of them. But Roman Catholic Ireland, as is proved by the statistics of the national schools, desires no change of system, least of all a change in the direction indicated by Cardinal Cullen.

Protestant Ireland, moreover, is united as one man in resistance to the Ultramontane policy. The discussion in the Armagh Synod of the disestablished Church leaves nothing to be desired in the spirit of resolution evinced by all parties, from the Primate downwards. Protestant Ireland will never submit to the demands of the Irish Catholic prelates. Cardinal Cullen, therefore, in default of Irish support, must place his reliance upon England and Scotland. Let us see to what this hope amounts. He and his associates have doubtless observed the policy of the Government and of the Anglican hierarchy in upholding the denominational system in this country, and they have reckoned that by throwing sufficient dust in the air, and crying for a sufficient time, "Great is Diana of the Ephesians!" they could terrify the Cabinet into submission, and persuade them to bring in a bill for the gratification of Irish Episcopal "consciences." We should advise Cardinal Cullen to pay a visit to a few of the English towns just now, and see how he likes the look of his project from this side of the water. We can assure him that there is rising a spirit, not only among "Nonconformists and infidels," as the *Freeman* puts it, but among the great masses of the working population, who wish only for a solid and useful education, which will before long render life very uncomfortable for all ambitious priesthoods, if they proceed much farther in their designs. The spirit of M. Gambetta is abroad, in its English type, throughout this country, and no amount of abuse from any Bishop of Orleans will extinguish it. If any Minister should propose a scheme at all resembling that of Cardinal Cullen, there will be a storm which will sweep away a good deal besides the Cabinet of Mr. Gladstone. The difficulties attending the operation of the English Education Act have only just begun to develop themselves. They will deepen every day in proportion to the interest taken by the working population in practical politics. The masses have as strong a "conscience" against denominationalism as the clergy and their friends have for it, and as soon as this conscience has organised itself for action there will be a struggle between priests and people, in which the people will not get the worst of it. Not from England can Cardinal Cullen expect the effectual aid which fails him in Ireland. To which of the saints will he turn in Scotland? Does it seem likely that the Presbyterians of the North, with their great manufacturing cities and Bible-loving peasantry, will agree to hand over unwilling Ireland into the hands of the Infallibilists? A man who expects this is capable of mistaking any dream for a policy.

Let us end by a pleasant story. Fifteen years ago the population of Calvados was summoned by the French clergy to make a grand

"pilgrimage" to the Cathedral of Boulogne, on occasion of the consecration of a new image of the "blessed and immaculate Mary" prior to its elevation to the top of the great Church, where it now stands in an attitude of perpetual prayer for the conversion of England. An immense procession of mitred prelates, both native and foreign, of religious orders and civil functionaries, marching along with thousands of young men and maidens arrayed in gay uniforms of *pèlerinage*, traversed the streets and quays at Boulogne on that splendid Sunday in May, with banners and bands innumerable, until at length they reached the cathedral, and filled from top to bottom the sloping Grande Rue of the city. It had been arranged that from a platform on the summit of that broad promenade the bishops should, on returning from their tour through the town, bless all together with uplifted hands the vast throngs of the assembled people, who would then fill the surrounding plateau and deep street below. In due course each prelate arrived in glorious robes and jewelled head-piece at his destined station. The golden dignitaries stood in bright array ready to lift up their hands while in Mary's name with one voice they should bless the hosts beneath. Suddenly the low platform on which they stood gave way, and, caught in the carpet which covered it, held up by its four corner-posts, fell, amidst the infinite chuckle of the crowd, that imposing assemblage of cardinals, archbishops, and bishops, their mitres knocked off, their heads against each other, their huge bodies, their crosses, their shining robes, piled in one vast heap of undistinguishable ruin and confusion. Archbishop Cullen will remember that one of those fallen jewelled head-pieces was his own, and we wish him as soft but as sure a fall on the present occasion. For there can be no doubt that the vehement outcry against mixed education is in the main raised by clerical voices, and is not supported by the laity of the Roman Communion. In England a similar speciality prevails. Public opinion, as distinct from clerical opinion, on both sides of St. George's Channel is setting steadily and powerfully in the direction of a common system of education for the children of all faiths. Men do not wish to see their children, under pretence of receiving strictly orthodox instruction, brought up in the intellectual image of rival clergies. They wish their children to be brought up as one nation. They have no desire to hear the anathemas of the Vatican re-echoed from the lips of infancy. They place great confidence in the home and the Church as the proper places for religious education, and do not think that school will obliterate or weaken any religious principles worthy of the name. And they less and less desire to see modern society transformed into an intellectual model prison where Jesuit priests keep watch and ward over incarcerated souls. If Cardinal Cullen has any doubt as to the truth of these conclusions we advise him to persuade Mr. Gladstone and Mr. Forster to try the experiment of abolishing mixed education in Ireland in the approaching session of Parliament.

A MARTYRED BISHOP.

THE murder of Bishop Patteson in an obscure island in the Pacific Ocean would under any circumstances excite the interest and the sympathy of the British public; but those feelings are necessarily intensified by a knowledge of the fact that his death may be distinctly traced to the kidnapping practices of the freebooters who have so long been allowed to roam over the Southern Seas. If the Bishop himself had foreseen that he was to be the victim of the tragedy which has now moved the indignation of the world, he could not have explained the causes that have led to the deplorable occurrence with greater clearness than he has done in his published correspondence. His own name—so justly revered by the Polynesians—had been used by the brutal traders who ship human cargoes for Queensland or Fiji as a means of decoying natives on board their vessels. There is little doubt that to the unscrupulousness of these men he owed the loss of his life, and that, when the natives believed he had become a party to the enslavement of their countrymen, they were only too eager to imbue their hands in the blood of their benefactor. One sentence he wrote in a paper which he prepared for the last General Synod of the Church of England in New Zealand sounds like a voice of admonition from the grave. "I desire," he said, "to protest by anticipation against any punishment being inflicted upon natives of those islands who may cut off vessels or boat's crews until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men." How exactly does

this line of remark apply to his own case. The savages who slew him only obeyed a savage instinct of self-preservation. They had been taught to regard him as the instigator of the outrages which he perhaps more than any other Christian teacher in Polynesia had been foremost to denounce. His real murderers are the kidnappers who, from motives of the basest treachery, employed the magic of his name to entice unsuspecting islanders into the holds of their slave-ships. They are the culprits upon whom public indignation should be fastened; and it would be worth a great effort on the part of the Government to discover these men, and to bring them to justice for the acts of slave-trading which they have notoriously committed.

The poor bishop had peculiar claims upon the sympathy and kindly feeling of those who are not attached to his communion. He was far more a Christian than a Churchman. Although full of zeal for the Anglican missions, he delighted to work with the representatives of all denominations. There was a noble catholicity in his nature which prevented him from ever exhibiting jealousy or narrow-mindedness in his relations with those who had no connection with his Church. And we will venture to affirm that every missionary in the islands of the Pacific who has had the good fortune to make the bishop's acquaintance will regard his unhappy murder in the light of a severe personal calamity. For fourteen years he laboured among the natives of Polynesia; and during that long period he never made an enemy until his bitter denunciation of kidnapping turned against him the hatred of the worst class of Europeans. They probably exult in the fearful deed which their machinations have wrought; but, unless we greatly mistake the public temper, the massacre of the bishop will sound the death-knell of the slave-trade in the South Seas.

It would be a sheer waste of time to traverse the old beaten ground—to measure the precise degree of responsibility which appertains to Queensland or to Fiji. It is confidently stated that the natives who are taken to Queensland are well treated there, and the secretary of a meat-preserving company in the colony writes an inconsequential letter to Lord Alfred Churchill, in which, after describing the appearance and condition of the labourers, he triumphantly asks whether this is slavery. Such a line of argument is as spurious as the sophisms which were once so prevalent in the Southern States. The meat-preserving company may be indulgent to its dark-skinned labourers; but it does not follow that all the sugar-planters or squatters of Queensland could be trusted with power to control the mind and will, the thews and sinews, of a class of people who are ignorant of the English language, and whose evidence, unless they profess Christianity, is excluded from the courts of law, although Christian kidnappers are at liberty to swear to the top of their bent. Indeed, the treatment of the Polynesians in the colony is a question which has excited very little attention. The public, both here and in Australia, are more concerned to know how the natives are obtained, and what real guarantee there is that the Queenslanders are not *particeps criminis* in the crimes which they are ready enough to impute—and with too much reason—to the ruffians who have made Fiji a base of operations for the slave-trade. Is the Queensland flag free from the stain of slavery? Until the report of Mr. Meiklejohn, who deposes to various acts of kidnapping on the part of the vessel in which he filled the post of Government agent, is answered, or until the captain and mate who have been committed for trial on the charges he has preferred against them are found "Not guilty," it cannot be truthfully alleged that the colony is free from the guilt which in this free country must ever be attached to the practice of slave-dealing.

The last mail from Australia has brought details of other outrages. Some of them, of a truly shocking character, are detailed in a long letter which Mr. Paton, of the New Hebrides Mission, has addressed to Dr. Steele, of Sydney. Ship's crews have been murdered by the natives; captains have been shot with poisoned arrows; and other sanguinary acts of retaliation have taken place in a quarter of the globe in which, a few years ago, civilisation and Christianity promised to reap a golden harvest. Islanders, of whom Bishop Patteson could say that they invariably met kindness with kindness, and that he had trusted his life among them for fourteen years without meeting a single instance of anything like treachery, have been transformed into suspicious and revengeful savages, who, believing that every man's hand is turned against them, now regard the white stranger as an enemy to whom no quarter must be shown. Yet the remedy for this deplorable state of things is easy. With a

stroke of the pen the Colonial Minister, or the First Lord of the Admiralty, could concert measures for rooting out kidnapping in the South Seas. If Great Britain is not responsible for the police of those seas, who is? Our reputation as a nation, the existence of a state of free society in an important colony, the good work which Clarkson and Wilberforce are supposed to have accomplished, the cause of Christian missions, so dear to the religious public of this country—all these things are at stake; and with so sad an example before them of the evil of delay, we cannot believe that the Imperial Government will any longer neglect its manifest and paramount duty.

MEN AND THINGS IN AMERICA.

(By a *Cosmopolitan*.)

THE NEW YORK ELECTIONS.

"I am sick of elections. We have no sooner got rid of one election than we have to get ready for another. You manage things better in England." So said the over-worked tired-out secretary of a great political organisation to me the day after the New-Yorkers had polled their annual votes for State officials. I have learnt to pity the free and independent American elector. His mind is always on the rack. In the spring he has to choose municipal officers, and in the fall he has to elect "the men who carry the burdens of the State." Summer and winter are occupied in preparing for battle. There are ward caucuses, city conventions, county conventions, and State conventions, and to obtain seats in some of these involves as much canvassing and hard work as the regular elections for office.

Thoughtful Americans deeply deplore the fact that except under special circumstances the best men in the country "will not touch politics with a poker." But is it any wonder that it should be so? The matter for surprise is rather that so many men of superior character should be found willing to face the annoyances of these caucuses and conventions. The surprise is greater when it is taken into account that the party press exhaust the vocabulary of foul epithets in denouncing opponents. A quiet, intellectual citizen may be excused if he shrinks from public life, knowing that if he goes into politics he will be horrified at his own portrait as painted by the other side. Besides, all this the time required to be given by public men to politics is so great that business people prefer to attend to their own affairs. The tendency of these things is to make politics a profession eagerly pursued by the idlest vagabonds in the country. Those who have all to gain and nothing to lose become successful wire-pullers, while the very men needed to make politics respectable hold aloof.

A great crisis has just aroused the lethargic element in New York society, and the fall elections have resulted in a great moral and material triumph for right principles. "It was a famous victory." On the one side was ranged all the powers of evil, and on the other all the powers of good, in the politics of the State. The result has proved that, when New York is fairly aroused, the people may be trusted to pronounce a righteous verdict. The Tammany party have sustained a crushing defeat, and for them the knell of doom has sounded. It is true that the great "Boss," Wm. Tweed, was elected by a vast majority, but his lieutenants have fared badly, and the Boss has scarcely anybody in the Legislature to "boss it over." Hard times are coming for the whole gang of New York conspirators. The new Attorney-General, Barlow, is the sworn enemy of Jim Fisk and the Erie thieves, and Englishmen may at least hope for justice in respect of their American investments. Yes, it was indeed "a famous victory," and New-Yorkers deserve to be congratulated on the spirit they have exhibited throughout the contest.

It strikes me that the great secret of the lack of interest in politics exhibited by respectable Americans is in some measure the want of statesmen, and of a definite policy. You know how it is in England when the country sees that Liberal statesmen are without a policy. The Liberal party loses heart, and the Tories secure seats in Parliament which they are not entitled to in a fair contest. The American system is a bad school for statesmen, and without statesmanship there can be no policy. Without a policy worthy of the name, what wonder that the members of a party degenerate into mere partisans? The watchword of the New York battle was "Reform," and the experience of this election proves conclusively that the people will rally quickly to the support of leaders who have a definite programme which they are honestly determined to carry out. The necessity for reform in every department of Government

is as great here as in the old country, and the statesman who can grapple with the evils afflicting the body politic has a great task before him, but one which will make him as popular as Mr. Gladstone is in his radical movements.

Elections in America are expensive luxuries. Mr. Odger would stand no chance here. The moderate sum which nearly placed him in Parliament for Southwark would be laughed at on this side the water, where men boast they will spend one hundred thousand dollars to obtain a seat in the Legislature. Money—mere money—has a hundred times more influence here than in England. The funds raised for electioneering purposes are enormous. The party in power when they confer offices on their friends, levy an annual tax for party objects. A friend of mine who has a berth with 1,500 dols. a year, had to subscribe 150 dols. to "the party" last year. In this way money is secured for political contests. Wealthy candidates who will "fork out" are preferred, because they have "got the stamp," which is a synonym for the Cockney phrase, "lot of tin." Men of the Odger and George Potter type rarely get returned to the Legislature. Occasionally in some States "Tabor Reform" candidates run, but seldom succeed. An "intelligent working man" of my acquaintance gave me an amusing account of his own experience as a Tabor Reform candidate. He held large meetings, was enthusiastically received everywhere, had hosts of promises, and finally polled a miserable minority of votes. He says—"I lost the election for want of money. The working men shouted at my meetings and deserted me at the poll. I was several hundred dollars of hardly-earned money out of pocket, and—I shall never be a Tabor Reform candidate again!" The fact is—and nobody knows it better than English democrats—the working man loves his money as well as his principles, and when he does subscribe, he is uncommonly suspicious as to "where the money goes" to. I should be inclined to think that a working man representing working men in Parliament would have a hard task to please his masters.

The saddest things connected with elections here are the frauds that undoubtedly exist. There are inspectors appointed to see that the voting is fair, but these same inspectors are often caught stuffing the ballot-boxes. The falsifications in counting votes are notorious. Scenes of violence at the polls are regularly anticipated, and at this last election the question of calling out the militia to keep order was seriously considered by the State Executive. In spite of the ballot there is bribery, often open and unblushing. A Boston paper has the following pleasant paragraph on bribery and corruption:—

We have tried to get at the prices of votes in Ward 6 this morning, but information is somewhat hard to elicit. A barrel of flour, we however learn, is good for a tolerably intelligent vote; a ham will purchase one not altogether mentally inferior; while common articles of suffrage can be had for a barrel of potatoes all the way down to a salted codfish or a couple of glasses of lager. The market was very brisk during the early hours of the morning, and the "dignified" did a fair business at the above rates; but as the supply became scarce, about ten o'clock, prices rose, and it was rare that a voter, whatever his calibre might be, could be had for less than the price of a barrel of flour. From that rate up to 20 dols. in greenbacks was understood to be thereafter the rule of the market.

Does all this supply any argument against the ballot? No—emphatically no! The election laws of New York State are good enough, if they were only properly administered. The success of bribery and illegal voting is simply the success of a vast conspiracy against public morals. The people have the power to insist on pure elections, if they choose to do so. Perhaps the worst feature of the elections is the want of registration for electors: this leaves open facilities for "repeating"—double-voting. But although the New York Ballot is not to be condemned, as a ballot it might be improved in some respects, and part of the labour of the Reform party in the Legislature will be to revise the whole system of elections.

At present the manner of voting is that "each person offering to vote must deliver his ballot so folded as to conceal the contents, to one of the inspectors in the presence of the Board" of Inspectors. It is provided—

1. The ballot must be a paper ticket.
2. It must contain the names of the persons for whom the elector intends to vote.
3. The names must be written or printed, or partly written and partly printed, in full, and not with initials or abbreviations, although well-known and established abbreviations may be allowed.

4. It must correctly designate the office to which each person named therein is intended to be chosen.

5. It must not contain more names designated for any office than there are persons to be elected to such office.

Each party of course prepares its own ballot tickets, and all around the polls are touts ready to supply the "free and independent citizens" with

"correct cards." The Democrats carefully see that their men have got Democratic tickets, and the Republicans are equally watchful of their own friends. A friend of mine in Troy did some valuable "secret service" for a lot of Irish Troyans during the last election. They wanted to vote Republican, but durst not let the fact of their doing so be known, or they would have had "a trying season." Carefully and secretly the Republican ticket was pasted over the Democratic ticket by my friend, and these Irishmen (not Fenians) really voted freely and independently.

The qualifications for a voter at any election are that he must be—1. Twenty-one years of age. 2. A citizen, either native or naturalized; and if naturalized, his naturalization must have taken place at least *ten days* previous to the election. 3. A resident of the election district in which he offers his vote. 4. He must have been an inhabitant of the State for one year next preceding the election. 5. A resident of the county for the last four months. 6. A resident of the district from which the officer is to be chosen for whom he offers his vote for thirty days next preceding the election. 7. He must not have been previously convicted of bribery or of any infamous crime deemed a felony by the laws of this State; or if so convicted he must have been pardoned and restored to all the rights of a citizen. 8. He must not have made any bet or wager, or be directly or indirectly interested in any bet or wager, depending upon the result of the election at which he offers his vote.

All these regulations are excellent. In addition the law says, "Before depositing an offered ballot, one of the inspectors should announce audibly and distinctly in the hearing of the clerks and inspectors the name of the person who offers it, and give time for challenging and for the entry of the name in the poll list by the clerks. When finally received by the board, either without challenge or after a challenge has been so disposed of as to authorise the person offering the ballot to vote, it is required to be deposited by one of the inspectors without being opened or examined in the box corresponding in its label with the endorsement of the ballot." The "endorsement" referred to represents the various classes of elections, as for "State," "Judiciary," "Assembly," "Senate," or "Congress," as the case may be.

Inasmuch as the clerks of the polls have to keep lists of the names of all parties voting, and the same have to be tallied with the ballots when counted, it would seem that only rascality and fraud on the part of a number of officials could tamper with the votes actually given. When the right to challenge a voter is exercised, he has to take an oath and answer a string of very severe questions, and one would imagine that very few persons would be found to perjure themselves under such circumstances.

I visited several large cities on the election day in order to see what was going on. In some places there was considerable excitement—crowds round the polls, some noisy disputes, and hackney carriages rushing everywhere to bring up voters. I am, however, bound to say that, on the whole, the polling was more quietly and peacefully managed than it usually is at home. The system here prevents any reliable "declaration of the poll" until after the poll is closed, and hence I did not see so much "neck-or-nothing" fighting as in England. In truth, I feel considerable admiration for the American at the poll. On the average, he is good-tempered, quiet, and gentlemanly, and the disorderly scenes reported are, I would hope, the exception and not the rule.

At the close of the New York election an editorial friend, with whom I have had many pleasant *conversations* on the relative advantages of a Republic and a constitutional Monarchy, wrote me a hasty account, in which he said:—"Our party have carried the day, and once more the country is safe! God bless the Republic!" This was pardonable exultation; for the triumph of the Reformers—who, happily, included both Democrats and Republicans—means a great deal. It is a noble protest against crime in high places; in some measure it represents a condemnation of what is the growing evil in American government—bureaucracy. Oliver Wendell Holmes in a few words wrote the history of French revolutions—"The mob of Paris wrings the neck of France." I interpret the victory of reform to mean that the mob of New York city shall no longer "wring the neck" of New York State.

How terrible was the contest you may learn from the following extract from the *Albany Journal*. The *Journal*, next to the *Tribune* and *Herald*, is by name better known in Europe than any other secular paper. It is conducted by high-class men of unimpeachable honesty. When such a literary organ

publishes scathing invective like this, the occasion is clearly no ordinary one:—

It is less a combat between the Republican and Democratic parties than between the forces of honesty and dishonesty. Party lines are sunk in the greater battle between the people on the one side and the plunderers on the other. The metropolis and the State have been appallingly robbed by their Democratic rulers. Their crimes smell rank to Heaven. They have struck at the very prosperity and life of the Commonwealth. Every monstrous iniquity which could be devised—Stupendous Thievery—Outrageous Legislation—General Corruption—Shameful Laws passed without reading—Villainous Provisions interpolated and put upon the statute-book without being passed at all—Legislative Majorities scandalously usurped—Popular Rights ruthlessly overthrown—Taxation established without Representation—the Defilement of the Ballot-Box—the Prostitution of the Judiciary—the Surrender of the Government to a Mob—Canal Jobberies—Alarming Taxes and yet more Alarming Deficits—Plunder, Gigantic Plunder, on every side—the whole State prostrated under the foot of an Infamous Ring—is it not enough, in Heaven's name, to shake the Commonwealth to its very foundation?

The conclusion of the whole matter is that Republican institutions have successfully stood one of the severest tests they have ever had to endure. In the hour of a hard-won victory it would be churlish to suggest doubts of the future. I would hope for the best. A Legislature composed of pure and honest politicians may speedily reform the abuses which have made Republicanism—I mean national and not party Republicanism—a by-word and a reproach. The reformers here are entitled to the sympathy of reformers in the old country, and we may all fervently rejoice that the satellites of Beelzebub have been routed "horse, foot, and dragoons." Meanwhile, resting after the contest, there are thousands here who are ready to endorse another remark of the eminent politician with whose words I began this article—"Thank God, we have done with the election nuisance for a time!"

In connection with the New York election, I may mention a curious little custom which is kept up in Albany. In that city the *Argus* is the organ of the Democrats, and the *Journal* of the Republicans. These two papers are both exceedingly able representatives of journalism, and although they daily "polish off" each other, the editors in their "private capacity" are as courteous in their mutual relations as John Bright and some of his Tory friends over a quiet cigar. The *Argus* and the *Journal* "exchange type" whenever either finds it advantageous to do so, and they have for the last thirty or forty years maintained a quaint observance which follows the change of party predominance in the State. A block woodcut of a large eagle is transferred from one paper to the other whenever there is an alteration in political strength. On such occasions it is usual for a little procession of *employees* from the defeated newspaper to carry over and solemnly deposit the American eagle in the care of the paper whose party has triumphed. There it remains until it is as solemnly retransferred when the balance of power is disturbed. At the last election the eagle was missing. It was the turn of the *Argus* to surrender that time-honoured bird of whom the poet has written:—

Keep your eye fixed on the American eagle,
Its glorious mission never shall fail;
For that wise bird you cannot inveigle
By depositing salt on its venerable tail.

In this dilemma the *Journal* ordered a new eagle, which appeared with full honours as a broadside supplement on the 9th of November. The eagle, with its wings widely spread and surrounded by the Union "stars of Empire," held in its mouth a scroll bearing the truly patriotic inscription:—"The Government of the People, by the People, for the People." In flaming capitals were also displayed the words, "Let the Eagle scream!" "The Empire State Redeemed!" "Republican State Ticket Elected!" "A Republican Legislature!" "Tammany Thieves Routed!" "A Republican Canal Board!" Having friendly reminiscences of both the *Argus* and the *Journal*, I hope they will take good care of their new eagle, and never let what may be called the Albany Eagle celebration die out. It is a good, quaint, interesting old custom, and ought to last as long as there is a patriot left to say, "Let the Eagle scream!"

ADVERTISING.—An indefatigable agent called lately on a well-known financier in Wall-street for an advertisement in a particular magazine. The great man received him courteously, bagging him to be seated. The monthly represented by the canvasser, though well worthy of notice, was unknown, even by name, by the banker. "What is its circulation?" blandly asked the millionaire, whose colossal operations embrace both continents. "About—ahem!—five thousand; that's about its reading circulation." "Ah, indeed! Well, I think fully a million or two of people are acquainted with my firm; and doesn't it strike you that it would be a quite a good thing if I advertised you?"—*New York Times*.

Literature.

NATHANIEL HAWTHORNE.

Hawthorne's mind was eminently of the elusive kind. Let him be as communicative and confidential as he may, he still keeps something back, acting, as it would seem, on the short counsel of the Scotch poet—

"But still keep something to yersel'
Ye'd hardly tell to ony."

Not that there was any sort of conscious effort after this on his part; it consisted with the very nature of the man. He was almost as much a puzzle to himself as he was to any one else. He seemed, in fact, to be two men; and the one was constantly in the attitude of watching and commenting on the other. Hence the peculiarly lyrical quality of his writing, and yet what he has called its "objectivity"—the power of suddenly veiling his own moods and impressions, and giving them the aspect of being something foreign, simply by dint of setting them faithfully alongside of other and alien moods, which he would treat with equal impartiality. From this arises what appears his inquisitorial curiosity, which, however, was after all, rather a desire to analyse himself than to spy upon others—to trace the impressions—shadowy as the wind-waves passing over the wheat in autumn—on his own delicate nature, and in some sense to fix and perpetuate them. His mind, by its very nature, was constantly hovering over the boundary that divides sense from spirit; and hence the strange ghostliness that sometimes haunts one in reading him. But the reader is haunted simply because Hawthorne himself was haunted, and could only escape by taking to retirement and writing down the results of his self-observations. He was a haunted man, who craved contact with men and the world to quicken the imagination and make it fix on some one point; and this being once attained, he then needed absolute retirement till the work was done. Even when in Italy, amidst the pictures and the stately buildings, and the fine air, and the entrancing sights, he wishes that he had six months' quiet and solitude, when once the numerous suggestions for the "Marble Faun" had coalesced and shaped themselves into readiness for literary expression. "Six months of uninterrupted monotony would be more valuable to me just now, than the most brilliant succession of novelties." He himself acknowledges that he was haunted by the conception of the "Marble Faun." In these "Italian Note-books," we can even gather together the various hints, as it would appear, for this work. Evidently the sculpture at the Villa Borghese was what made the first deep impression:

"Many of the specimens of sculpture displayed in these rooms are fine, but none of them, I think, possess the highest merit. An Apollo is beautiful; a group of a fighting Amazon and her enemies trampled under her horse's feet, is very impressive; a Faun, copied from that of Praxiteles and another, who seems to be dancing, were exceedingly pleasant to look at. I like these strange, sweet, playful, rustic creatures, linked so prettily, without monstrosity, to the lower tribes. Their character has never, that I know of, been wrought out in literature; and something quite good, funny, and philosophical, as well as poetic, might very likely be educated from them. The Faun is a natural and delightful link betwixt human and brute life, with something of a divine character intermingled."

Still in the same happy, equable mood of mind he goes some months after, and again renews the impression derived from the Faun—

"We afterwards went into the sculpture gallery, where I looked at the Faun of Praxiteles, and was sensible of a peculiar charm in it; a sylvan beauty and homeliness, friendly and wild at once. The lengthened, but not preposterous ears, and the little tail, which would, we infer, have an exquisite effect, and make the spectator smile in his very heart. This race of Fauns was the most delightful of all that antiquity imagined. It seems to me that a story, with all sorts of fun and pathos in it, might be contrived on the idea of their species having become intermingled with the human race; a family with the faun blood in them having prolonged itself from the classic era till our own days. The tail might have disappeared by dint of constant intermarriages with ordinary mortals, but the pretty hairy ears should occasionally reappear in members of the family: and the moral instincts and intellectual characteristics of the Faun might be most picturesquely brought out without detriment to the human interest in the story."

Then nearly a month later still he again sets this down:

"I likewise took particular note of the Faun of Praxiteles, because the idea keeps recurring to me of writing a romance about it and, for that reason, I shall endeavour to set down a somewhat minutely itemized detail of the statue and its surroundings."

The sight of the dead monk in the Church had evidently suggested a more tragic episode than was at first intended, and gradually the

* Passages from the Note-books of Nathaniel Hawthorne in France and Italy. Two Vols. (Strahan and Co.)

lean kine, so to say, ate up the fat ones—the simple fun and pathos were overshadowed by the tragic, the weird and terrible. The more Hawthorne dwelt on it, the more the dead monk and the Faun inextricably interblended themselves, and refused to be separated. And so we have it, as every reader knows, in the "Marble Faun"; the threads of connection between the two being the problem of sin as a useful stimulant to intellectual and moral life, murder, and hatred, and love, and all the allied sentiments. Hawthorne, in after life, earnestly wished he had but "the faculty to write a sunshiny book"; but he had not: he could not write till he was haunted by some weird idea—till he had stirred up some thought that lay almost at the unallowed recesses of his nature, so that he had to peer down into the depths to see how it muddied the waters—catching glimpses of the shadow of his own face between whiles.

This is another very characteristic note:—

"On Tuesday we went to breakfast at William Story's in the Palazzo Barberini. We had a very pleasant time. He is one of the most agreeable men I know in society. He showed us a note from Thackeray, an invitation to dinner, written in hieroglyphics, with great fun and pictorial merit. He (Mr. Story) spoke of an expansion of Bluebeard, which he himself had either written or thought of writing, in which the contents of the several chambers which Fatima opened, before arriving at the fatal one, were to be described. This idea has haunted my mind ever since, and if it had but been my own I am pretty sure it would develop itself into something very rich. I mean to press William Story to work it out. The chamber of Bluebeard too (and this was a part of his suggestion) might be so handled as to become powerfully interesting. Were I to take up the story I would create an interest by suggesting a secret in the first chamber, which would develop itself more and more in every successive hall of the great palace, and lead the wife irresistably to the chamber of horrors."

In everything Hawthorne studied he studied his own moods; but the faculty of testing them by reference to the strangest and most morbid of human experience imparts to them at once a peculiar truthfulness and fascination. The Puritan idea which had come to possess his heart and imagination, led him to disbelieve to a large extent in the reality of outward phenomena; whilst yet a good deal of the Yankee sense of shrewdness had been developed; and so he is in constant poise, if one may speak so, between the poetical and the prosaic; and there is often a sudden sense of shame lest it should seem as though he could be weakly sentimental, which leads him now and then to throw in a little cynicism. His writings are tingued with a sharp subacid irony, which takes force from the sudden contrast—the imagination like Wordsworth's water-lily—swaying about in a sort of airy sphere above, while it is very firmly fixed in a rootage of common sense down beneath. It is this contrast between the airy, fluent, pale-tinted language he uses and the occasional prosaic and worldly turns he indulges, that imparts a sharp semi-cynical touch to his writing, though he is really very far from being a cynic, believing too thoroughly in the spiritual world for that.

With all his self-involvedness and love of gloomy mystery, however, he has a capital eye for character—is one of the very best observers of men. His portrait of Mrs. Browning is something unique:—

"Mrs. Browning met us at the door of the drawing room, and greeted us most kindly—a pale small person, scarcely embodied at all; at any rate, only substantial enough to put forth her slender fingers to be grasped, and to speak with a shrill, yet sweet, tenacity of voice. Really, I do not see how Mr. Browning can suppose that he has an earthly wife, any more than an earthly child; both are of the elfin race, and will fit away from him some day when he least thinks of it. She is a good and kind fairy, however, and sweetly disposed towards the human race, although only remotely akin to it. It is wonderful to see how small she is, how pale her cheek, how bright and dark her eyes. There is no such another figure in the world; and her black ringlets cluster down into her neck and make her face look the whiter by their sable profusion. I could not form any judgment about her age: it may range anywhere within the limits of life or elfin life. . . . It is marvellous how so extraordinary, so acute, so sensitive a creature can impress us, as she does, with the certainty of her benevolence. It seems to me there were a million chances to one that she would have been a miracle of acidity and bitterness."

This is his portrait of Miss Bremer:—

"She is the funniest little old fairy in person whom one can imagine, with a huge nose, to which all the rest of her is but an insufficient appendage; but you feel at once that she is most gentle, kind, womanly, sympathetic, and true. . . . Indeed, there is no better heart than hers, and not many sounder heads; and a touch of sentiment comes delightfully in, mixed up with a quiet and delicate humour, and the most perfect simplicity. There is also a very pleasant atmosphere of maidenhood about her; we are sensible of a freshness and odour of the morning still in this withered rose—its recompense for never having been gathered and worn, but only diffusing fragrance on its stem. . . . She talks English fluently, in a low quiet voice, but with such an accent that it is impossible to understand her without the closest attention. This was the real cause of the failure of our Berkshire interview; for I could not guess, half the time, what she was saying, and, of course, had

to take an uncertain aim with my responses. A more intrepid talker than myself would have shouted his ideas across the gulf; but, for me, there must first be a close and unembarrassed contiguity with my companion, or I cannot say a real word. I doubt whether I have ever really talked with half-a-dozen persons in my life, either men or women."

And he loves a good anecdote as well as the most thorough-going *bon vivant*; invariably setting them down in his own characteristic style: as thus of Hiram Powers, the sculptor.

"Mr. Powers gave some amusing anecdotes of his early life, when he was clerk in a store in Cincinnati. There was a museum opposite, the proprietor of which had a peculiar physiognomy that struck Powers, insomuch that he felt impelled to make continual caricatures of it. He used to draw them on the door of the museum, and became so familiar with the face that he could draw them in the dark; so that every morning here was this absurd profile of himself greeting the museum-man when he came to open his establishment. Often, too, it would reappear within an hour after it was rubbed out. The man was infinitely annoyed, and made all possible efforts to discover the unknown artist, but in vain; and finally concluded, I suppose, that the likeness broke out upon the door of its own accord, like the nettle-rash. Some years afterwards the proprietor of the museum engaged Powers himself as an assistant, and one day Powers asked him if he remembered the mysterious profile, 'Yes,' said he, 'did you know who drew them?' Powers took a piece of chalk, and touched the very profile again, before the man's eyes. 'Ah,' said he, 'if I had known it at the time, I would have broken every bone in your body.'

Mr. Powers, it seems, before he became a sculptor, was a capital modeller in wax—having produced a great work in that line, "The Infernal Regions."

Hawthorne writes again, with evident full enjoyment:—

"William Story told us several queer stories of American visitors to his studio. One of them, after long inspecting Cleopatra, into which he has put all possible characteristics of her time and nation, and of her own individuality, asked, 'Have you baptized your statue yet?' as if the sculptor were waiting till his statue were finished before he chose the subject of it—as, indeed, I think many sculptors do. Another remarked of the statue of Hero, who is seeking Leander by torchlight, and in the momentary expectation of finding his drowned body, 'Is not the face a little sad?' Another time a whole party of Americans filed into his studio, and ranged themselves round his father's statue, and after much silent examination, the spokesman of the party enquired, 'Well, sir, what is this intended to represent?' William Story, in telling these little anecdotes, gave the Yankee twang to perfection."

Two characteristic expressions exhibiting the semi-cynical view of which we have spoken may be noted. He writes:—

"When I first came to Rome, I felt embarrassed and unwilling to pass, with my heresy, between a devotee and his saint; for they often shoot their prayers at a shrine almost quite across the church. But there seems to be no violation of etiquette in so doing. A woman begged of us in the Pantheon, and accused my wife of impiety for not giving her an alms. People of very decent appearance are often converted into beggars as you approach them, but in general they take a 'No' at once."

And again from his notes in Paris:—

"We turned into the Rue St. Denis, which is one of the oldest streets in Paris, and is said to have been just marked out by the track of the saint's footsteps, where, after his martyrdom, he walked along it, with his head under his arm, in quest of a burial place. This legend may account for any crookedness of the street, for it could not reasonably be asked of a headless man that he should walk straight."

There is a dash of scepticism here, but it is the sort of scepticism which excludes the superstitious, and laughs at it only because the vision of a spiritual world is kept clearly in the soul's eye.

He hears a great deal about spiritualistic phenomena, and the wonderful doings of Mr. Hume (as the name is here written); but he concludes a long record of the same with these words:—

"I have forgotten other incidents quite as striking as these; but with the exception of the spirit hands, they seemed to be akin to those produced by mesmerism, returning the enquirer's thoughts and veiled recollections to himself as answers to his queries. The hands are certainly an inexplicable phenomenon. Of course, they are not portions of a dead body, nor any other kind of substance. They are impressions on the two senses, sight and touch, but how produced I cannot tell. Even admitting their appearance—and certainly I do admit it as freely and fully as if I had seen them myself—there is no need of supposing them to come from the world of departed spirits."

Part of the first volume appeared in *Good Words*, but the greater portion is wholly new. It is a book to take up now and again, to muse on and meditate over; for all the rich, quaint, perplexing fragrance of Hawthorne's mind is there. We have piquant portraits of many distinguished persons, descriptions of works of art, and opinions on them (surprising sometimes, too, for Hawthorne avows his preference for Dutch truthfulness over the grandeur of Italian imaginations); and, above all, glimpses of social life and social customs, pervaded by uniform vivid colouring. And then, permeating all, there is the shy yet half-humorous revelation of the man himself—far withdrawn from life, yet closely watching it—self-dependent yet deeply sympathetic—often in gloomy depths, but never casting abroad on others gratuitously the

shadows of his own dark imaginings. This, indeed, is one of the most surprising things about the man. Though he dealt in the dark matters of human nature, he was personally sunshiny and good-tempered; so that, in spite of "his awful insight," he must have preserved in a corner of his heart all the simplicity and trustful faith of childhood.

THE CONTEMPORARY REVIEW.

The *Contemporary Review* (Strahan and Co.) for many reasons claims this month a first place, the chief one being the appearance in it of a "New 'Idyll of the King,'" by Mr. Tennyson. The idyll itself, however, is somewhat disappointing. For one thing, the Laureate deals in a most arbitrary manner as to time, inserting this episode at a point which is wholly at variance with the old versions of the story; and this procedure does not a whit help the lesson which we were authoritatively taught to read in his version of the "Round Table" on the occasion of the issue of what we were led to regard as his final completion of the circle. It is only Mr. Tennyson's "Last Tournament," not that of the old romancers. Evidently his desire is to show vividly the gradual outcome of the leaven of corruption working to the destruction of Arthur's court; and for this purpose he fixes on the false love of Sir Tristram for La Belle Isolt—the wife of his uncle, King Mark of Cornwall, whom he carried off and kept in concealment. In some versions of the romance, the foul deed of Tristram is palliated by consideration of the vicious and contemptible character of King Mark; but it is needful for his lesson that Mr. Tennyson should make Tristram the symbol of the evil leaven in the "Table Round," and the mean character of King Mark is consequently rather too much kept in the background. Hence some sense of confusion arises as to the lesson. Sir Launcelot certainly could urge no such palliations as these for his sin; and yet all reprobation is heaped on Tristram, whilst the Laureate's celebration of Launcelot is always tinged with a sense of subdued though regretful admiration. But the sin of Launcelot was greater far as being committed against that very King Arthur who had made him knight; and a reference to the old romances, which is imperatively needful on points which Mr. Tennyson has left terribly obscure, tends fatally to disturb any settled repose in the lesson lately shadowed forth to us by the lamented Dean Alford. The narrative is in the inverted and involved form characteristic of the idylls—in the first half doubling back upon itself; but some of the light badinage that passes between Dagonet, the Fool, and Sir Tristram, is crossed with strange shadows of coming fate; and very significant is the song which Tristram sings in Dagenet's ear—

"Free love—free field—we love but while we may;
The woods are hush'd, their music is no more;
The leaf is dead, the yearning passed away;
New leaf, new life—the days of frost are o'er;
New life, new love to suit the newer day.
New loves are sweet as those that went before;
Free love—free field—we love but while we may."

The place of this idyll is between Pelleas and Guinevere.

Mr. Holbeach's article on George MacDonald is very subtle and incisive; and yet it seems to us somehow unsatisfactory. Point after point is touched with delicate decision, leading up, as we expect, to a thorough and exhaustive characterisation which, however, never comes. It is clearly the work of one who has many reserves, and who, in view of these, guards and qualifies so cleverly, that the play of his foil distracts the eye from seeing the real connection, which is no doubt very clear to him. No less than four times, after having traced correspondences, he says, parenthetically, that such coincidences abound in literature. Why, then, ever and ever condescend upon them in detail. It seems gratuitous. The reference to "carpentry" we are not sure, that we quite understand. But of one thing we are sure that the criticism involved in these words is baseless, and on a matter of fact:—"In spite of his exquisite sensibility, there is some lack of the instinct of gradation in Mr. MacDonald's mind, though it is not easy to define where it is. We feel it when the little fairy of the dead rose-leaves leaps on to the floor at the opening [of *Phantastes*]. This is a *Contes des Fées* touch, thoroughly French." Mr. MacDonald's words are—"Almost fearing to touch them [the rose-leaves], they witnessed so mutely to the law of oblivion, I leaned back in my chair, and regarded them for a moment; when suddenly there stood on the threshold of the little chamber, as though she had just emerged from its depth, a tiny woman form, as perfect in shape as if she had been a small statuette roused to life and motion." Is there anything about leaping on to the floor here, as Mr. Holbeach asserts, in order to found a general criticism upon it? The gist of Mr. Holbeach's article is that Mr. MacDonald's mind is rather *receptive* of influences than strongly *productive*; while at the same time he claims for him to be primarily a poet; "sometimes reaching that perfection of poetic form which carries with it the infinite suggestion that may make a small poem more valuable than a big prose book, however good." The conclusive illustration furnished by Mr. Holbeach as to the doctrine of trust

taking a form with Mr. MacDonald that would exclude a policy of life is illegitimate, as the passage is, at all events in form, a *dramatic* statement, and not an utterance of Mr. MacDonald's opinion. We have noticed one or two similar points, but space forbids our going into them. The article is so masterly, however, that these are only as spots on emine.

Professor Huxley discourses on "Yeast" in a characteristically lucid manner; the paper being every way a worthy companion to the lectures on a piece of chalk; but it seems to us that if he lays so little weight as he says on the criticisms of Dr. Hutcheson Stirling "As regards *Protoplasm*," he devotes far too much valuable space to rebutting them. Dr. Littledale's article on "The Secular Studies of the Clergy," is an argument for wider and more imaginative sympathies in all forms of teaching—a plea for theology as not excluding all the other branches of human knowledge, but including them as servants and ministers, that so all truths may be co-ordinated to the highest result. Literature and art and science should therefore be carefully studied. Some of his incidental remarks are capital, as when he says that, "through their ignorance of political economy, a majority of the English clergy are blind to their share in producing 'pauperism by the unwise and indiscriminate giving of charity.' Thomas Wright argues, with considerable conclusiveness, that "the things needful to the improvement of the condition of the working classes are a 'general and higher education, a friendly, open, non-aggressive federation of the labouring classes throughout the civilised world, and Christianity.' Max Müller is as interesting as usual on "The Philosophy of Mythology," and a Bavarian Catholic winds up an unusually excellent number with an account, from his own peculiar point of view, of the crisis of the Catholic Church in Bavaria.

A notice of the other magazines of the month must be deferred till next week.

BRIEF NOTICES.

The Man, the Mighty God. Outlines of Thought. (Longmans, Green, and Co.) Though this professes to be nothing more than collection of "outlines," it has evidently occupied a great deal of the author's time, and is a very elaborate, and in some respects able work. We cannot say, however, that the result obtained is equal to the labour and thought which have been expended. We have found indeed, some striking thoughts which, if not altogether new, are put with a good deal of freshness and point, and we have found still more which have the recommendation of novelty, but do not appear to us as true as they are new, but on the whole, there is little beyond a restatement of old arguments. The great design is not only to vindicate the deity of Our Lord, but to show how His life accomplished the restoration of man to that state from which he had fallen, of perfect sympathy and love to God. That life displays to us the "conflict between the Will of God and the will of man, between the Law of God and perverted human nature," and in the endurance of the temptations and trials which this conflict involved, Jesus was the "Man of Sorrows." He is also "described as a Mighty Man," powerful in conquering sin and subduing the enemies of God, acquiring the rule and kingdom of man by the power of God within Him, and yielding all up—all of man's will—to God, in a perfect obedience to His law and will; and how by the introduction of His own will and wisdom—that is, the will and wisdom of God—he became the "Mighty God," through all things in Him being brought to such a state of perfect accord and compliance with the life of God, that God could take to Himself all the powers of man, and again could communicate to man—the man Christ Jesus—all the powers of His Godhead, thereby rendering all things of man in Christ Jesus Divine, and consequently impregnable for all future ages against the assaults of hell. In this way accomplishing the design of His love from the beginning, in creating man in His image and likeness, namely, that He might for ever dwell in man, and man in Him, in all perfection, bliss, and happiness. To discuss the book at length would plunge us into a theological controversy for which we have neither disposition nor space.

Mr. Pisistratus Brown, M.P., in the Highlands. (London and New York: Macmillan and Co.) Many of our readers will remember how the *Daily News* contrived to enliven the dulness of the first part of an unusually dull season by a series of clever sketches of Highland travel, in whose suggestions we doubt not a good many tourists found a good deal of help in their own wanderings. These papers are now collected, and to those who have visited the scenery they describe will call up many pleasant reminiscences, to those who have not will show how interesting a tour may be made on the western coast of Scotland with comparatively little trouble or cost. Mr. Brown is a tired legislator who has escaped from the fatigues of the last days of the session, and seeks recreation and health in the Highlands. Like a large number besides, he is "a good deal more familiar with the sloping shores of Como and

"the malodorous hotel at the foot of the Thuner Zee, and the gay boats on the lake of Luzern, than with "the meres and lochs of his native land," and the whole scene, the manner of life, the deer-stalking, and grouse-shooting by which the visit of the party to Jura is enlivened, have all the attraction of novelty for him. The excursion was not a long one, but it was eminently conducive to health both of body and mind, though the papers which Mr. Brown, on senatorial cares intent, had brought with him, appear to have fared badly. Altogether this is lively, clever, entertaining, with graphic pictures of the scenery, a good deal of racy humour, and that amount of variety which prevents the reader ever having a feeling of dulness.

The Twelve Tribes, &c.: Containing Historic Proofs that the Ten Tribes were not lost. By EDWARD EVANS, Evangelist, Derby. (Derby: Wilkins and Ellis.) This little pamphlet of 32pp., the full title of which is big enough for a quarto or even a folio, is not for scholars, for it makes no pretence to scholarship; nor is it even for the general reader, since its theme is one by which few readers will be attracted. Nevertheless, it is a sensible and concise statement of a somewhat difficult and involved argument. Its main thesis is that the Ten Tribes of Israel never were "lost," and can therefore ever be "restored"; and the two chief lines of proof are, first, that the prophets predicted that the tribes of Israel would come back from the Captivity with the tribes of *Judah*; and, second, that the sacred historians plainly recount the fulfilment of that prediction. These proofs are drawn out with great simplicity and force. The writer, though he shows no such acquaintance with the Hebrew text as is requisite for an exhaustive treatment of his theme, manifests a singular knowledge of the English Bible. Simple, candid, and unpretending, we can honestly commend it to the unlearned reader who may take an interest in a topic which is now but rarely discussed. Happily our "Evangelists" are now, as a rule, more busily occupied in bringing lost men and lost classes into the fold of Christ, than in speculating on the fate of the "lost" tribes of Israel.

The Lady of Provence: or Humbled and Healed. A tale. By A. L. O. E. (London: T. Nelson and Sons.) The startling events of last Spring have naturally revived the memory of the first French Revolution, and "A. L. O. E." has given us one of her characteristic stories of the period. If she had undertaken to give a picture of Parisian life in '93, and in any way to discuss the characters or events of that terrible year, we should have doubted her wisdom, and from the hints given here should probably have dissented from her views. To describe the leaders of the Revolution either as heroes or villains is a mistake, and we fancy, like most ladies, "A. L. O. E." would have represented them in the latter character and made the colouring very dark. It is evident, too, that she has a strong leaning to the *ancien régime*, stronger, at least, than is consistent with an impartial verdict on the times. Her main object, however, is to depict the fortunes of a young English girl, who went to France as a servant in the Revolutionary year, and whose simplicity of character, patience, gentleness, and truth not only preserved herself from danger, but became the means of spiritual blessing to her mistress, a grand French countess, and an earnest devotee of the Romish faith. The story is well told, and the book is one which is sure to fascinate and benefit the young.

Synoptical Lectures on the Books of Holy Scripture. First Series. Genesis—Song of Songs. By the Rev. DONALD FRASER, M.A. (James Nisbet and Co.) The lecture has always had a place in the public teaching of the Scotch Churches, which it has never been able to secure in our own. Whether it be due to the want of better Scriptural training on the part of the hearers or the want of adaptation to the work on the part of the preachers, we do not undertake to decide, but certain it is that the expository lecture has not taken root on English soil, though there are numbers who feel how valuable such a mode of instruction would be. Mr. Fraser has in this volume shown to what excellent use it may be turned. These lectures, indeed, are of a more general character than the majority of their class. They are not the exposition of particular passages, but a clear and well-filled outline of the teaching of the different books of which they treat, noting their general design, their characteristic features, their relation to each other, and their place in the general economy of Revelation. They are vigorous, suggestive, and practical, a class of discourses which are well fitted to induce the hearer to undertake that systematic study of Holy Scripture, which is so sadly neglected, and to show how it may best be carried on.

A Book of Golden Deeds of all Times and all Lands. Gathered and narrated by the "Heir of Redclyffe." (Macmillan and Co.) No one knows better how to tell a tale of simple heroism than Miss Yonge, and she has put forth her strength in this volume. In her view "the true metal of a golden deed is self-devotion," and it is some distinguished examples of the spirit collected from all quarters that she has here brought together, and related in such a style as not only to awaken the interest of the young but to inspire them with the desire to go and do likewise. The heroism of the brave men who brought David a cup of water from the well at Bethlehem, the self-sacrificing courage of Leonidas and his Spartans, the heroic fidelity of Regulus, the gallant resistance of Ambrose to the wicked wrath of Theodosius, are among the historic deeds that have found a

place in this chronicle; but Miss Yonge has wisely introduced others less known that exhibit the action of the same principle. The book is not new, but the publishers have given it the attraction of novelty by issuing it in an elegant form, and enriched with illustrations of a superior order.

On the Banks of the Amazon. By W. H. G. KINGSTON. (T. Nelson and Sons.) Ever fresh, full of vivacity and spirit, at once entertaining and instructive, Mr. Kingston is a writer to whom all boys are ready to give a hearty welcome. He ventures this year into an entirely new region, and one in which, while there is an ample field for adventure, he finds on every side objects of curious interest on which his youthful companions need information. With the glories of its scenery, the marvels of its natural history, the primitive style of life in its forests, South America is just the place in which a boy's fancy loves to roam, and he could not do so under better guidance than our author's. This is sure to be one of the favourite books of the season, and is a fitting companion to Mr. Kingston's previous works on Africa and the Eastern seas. A boy who cannot find enjoyment here must be hard to please.

A Critical English New Testament. Second Edition. (SAMUEL BAGSTER and Sons.) Of all their services to Biblical literature, we do not think that Messrs. Bagster have often rendered one of a more valuable and practical character than the publication of this capital edition of the New Testament, in which the established results of recent criticism are supplied to the ordinary English reader in an easy, intelligible, and accessible form. The text is that of the authorised version, but suggested emendations are given in brackets, and the authorities by whom they are sustained indicated in the footnotes. The reader may thus get at one view an idea of all the changes that criticism has proposed, the various readings of Lachmann, Tischendorf, the two-fold New Testament, Alford and Tregelles having been carefully collated for the purpose.

Handbook of Shropshire, Cheshire, and Lancashire. (London: John Murray.) Mr. Murray is doing good service by adding to his red volumes, so well known and so highly prized by all intelligent travellers, a series of handbooks for our own counties. The majority of Englishmen are so ignorant of their own country that they little suspect how much of interest there is in localities which tourists never think of visiting, and which, perhaps, are associated with thoughts of smoke and long chimneys. To such it will be a surprise to find how much there is to attract even the lover of the romantic or the beautiful in the three counties to which the volume before us is given. The visitor who desires to view the spots either of natural beauty or historic celebrity could not have a better guide than Mr. Murray's well-informed volume.

Aims. A Tale of the Days of James the Second. By ALEXIS GIBSON. (Seeley, Jackson, and Halliday.) This, also, is an historical story, and one that is done with considerable skill. The idea is happy of combining in the same story a picture of France suffering the cruel persecutions of Louis XIV., and of England exposed to the insidious assaults of James II., and it is cleverly executed. From some of the writer's views we should dissent, but there is a love of freedom, a genuine religious spirit, and a desire to deal fairly with all parties, which we greatly admire.

Stories of Vinegar Hill. By the Author of "Sunday all the Week," &c. (London: James Nisbet and Co.) The merit of this book is that it is not only suited to the capacities of children, and fitted to awaken and sustain their interest, but that it is an admirable example of the way in which the teachings of Scripture, and especially the parables of the Lord, may be used so as to engage their attention and sympathy. These stories illustrate the parable of the Sower, and we feel that the child who has read them will find a new meaning and beauty in its wonderful pictures.

Robinson Crusoe. (T. Nelson and Sons.) A handsome edition of this universal favourite can never be out of place, and this one has two or three special recommendations. It is carefully printed from the original edition, it has a condensed but very complete biography of Defoe, and it contains in an appendix a Life of Selkirk and an account of another whose adventures were of the same character, the Spanish pirate, Peter Serrano. The illustrations are new and of a superior order.

Light and Truth. Bible Thought and Themes: the Revelation. By HORATIUS BONAR, D.D. (London: James Nisbet and Co.) This is the last volume of Dr. Bonar's series of meditations on the New Testament. Richness of Evangelical truth, deep spiritual feeling, practical wisdom and earnestness, are the characteristics of all these admirable discourses, which we can heartily recommend for private and family reading.

Learning to Follow Jesus; or, Leonore's Trials. (Hamilton, Adams, and Co.) We put this book to the severest test by which a child's book can be tried. We placed it in the hands of a little girl. The intense interest it awakened, and the tears which gradually found their way down her cheeks were the best tribute of its power. It is a simple, touching narrative.

MORE CHRISTMAS BOOKS.

That distinguished German, Jean Paul Richter, in his *Levana* asserts that neither large nor coloured pictures should be given to children. He recommends the use of miniature outlines merely, as the child's imagination will readily fill in the details for itself; curiosity soon being satiated and interest deadened if the whole is presented at once to the eye. Some of the books now before us are so admirably executed in respect to coloured engravings, that, after testing their effect upon some youngsters, we are compelled to doubt a little the correctness of Jean Paul's dictum, which, we fancy, would need somehow to be materially qualified. In the days of Jean Paul's childhood coloured pictures were no doubt mere daubs, and probably he spoke from early impressions, which were not pleasant in the retrospect; but we could scarcely conceive even Jean Paul himself looking sourly on these two beautiful volumes of "A. L. O. E.," namely, the *Bible Picture book: Stories from the Life of our Lord in Verse*, and the *Picture Story-book* (T. Nelson and Sons). The progress that has been made in printing in colours is very remarkable, and as evidence of this we need go no further than these two works. The colours are never overdone, there is no lack of gradation in tint, so that the hardness that used to appear in coloured prints is now to a great extent avoided. "Christ in the Temple," and "Our Saviour in the Storm," are very natural, and no point of expression is lost through the colouring. We only wish the "Resurrection" had been absent, simply because the subject is not well suited to this kind of treatment. The verses that accompany the prints are very chaste, sweet, and simple, especially "The Message to the Shepherds" and "Peter Sinking in the Sea." The same thing applies to the other volume. The illustrations to "The Hymn my Mother Taught me" and "Chang-Wang" are excellent. The first story, by-the-by, is included in the volume we noticed last week. The story of poor Ben Madden, the orphan, is very touchingly told. "The Ill Wind" and "The Bird's Nest" are admirable stories. Of Nelson's favourite *Picture-book* scarcely more needs to be said than that it is a worthy companion to the other two. There is a great deal of humour in some of these coloured prints, especially in "The Little Man and his Gun," and "The Cat's Paw." It has also been got up with evident care.

Scrap of Knowledge, by JANET BYRNE (Cassell), is a work of a different kind, inasmuch as it aims more directly at instruction. But the author has communicated her facts in such a compact, graceful, telling manner that we are sorry she did not light on a better title for such an attractive book. Proceeding on the principle that young children's minds cannot fix long on any one subject, she has made the chapters very short; but they are, nevertheless, almost exhaustive; and a great variety of subjects are treated. Facts of natural history, geographic details, and biographic sketches all find a place here, and all alike are happily and lightly touched.—*In Our Country House: a Story for the Young*, with twelve etchings by Rudolph Geissler (Seeley), we have a very natural and interesting narrative of the way in which a family of young folks spent their holiday season in the country. Now and then we have an unusually happy touch, as when Alice and Georgie are jealous because they cannot help in the needlework. The etchings are careful and finished, and the book is the better suited for children in that it is printed in large, clear type.—*Our Old Uncle's House* (Griffith and Farran) is a work of kindred nature, but the intention, we think, is not quite so successfully realised. However, there are some very good points in it; and one or two of the engravings, which are rather unequal, are good, especially that at p. 108, "I'll build a castle here," cried Richard." The chapter on "Castle-building" and that which follows it are very good indeed.—*My Young Days*, by the Author of "Evening Amusement," &c., &c. (Seeley) has some entertaining episodes, though it is a little loose as a whole. The story of "Little Stowaway" is admirably told; his picture of the reception of the present from his *petite mademoiselle* being very true to nature. "The Little Cousins," too, are exceedingly well presented to us. The volume is chastely got up, and has twenty of those powerful, expressive, yet delicate, silhouette illustrations of Paul Konewka, which form by no means the least attractive portion of the book. There is a great deal of sweetness and arch humour in "The Mittens" and "Papa and Mamma," while "So Nice!" and "Going to the Wars" are to the life. This volume, too, is printed in fine large type—a by no means unimportant point to notice.

In Captain Cook: his Life, Voyages, and Discoveries (the Religious Tract Society), the pen of Mr. W. H. G. KINGSTON has found a very congenial subject, giving ample scope for that sort of descriptive dash and incident which he knows well how to take advantage of. How James Cook, the poor lad, who was first a grocer's apprentice, then a sailor-boy on a collier, and after that on board a transport vessel, finally entered the navy and became the discoverer of many places—the most remarkable of which are the South Sea Islands—the young folks will learn in the most pleasant manner from this volume, which is also very tastefully illustrated.—*Rays from the East* (the Religious Tract Society) carries from a new world to the old world of the East. Here

we have a complete compendium of Eastern manners and customs prevailing among the various races and nations. Turkey, Arabia, Egypt, India, China, and Japan are all dealt with; you cannot open the book without coming on some very interesting fact. The illustrations, too, though not ambitious, are very clear and good.—*The Boy Princes*, by J. G. EDGAR (Gall and Inglis), brings us back to Europe. It gives a very interesting account of princes who never attained their manhood, but died young, leaving for the most part a savour of sanctity about their memories. The stories of Edward of Lancaster from old English history, and those of Louis the Seventeenth and Napoleon the Second from the late history of France, are very touching; as indeed are most of them. Mr. Edgar has made a very pleasant and instructive volume, which has a few good illustrations.

Suzanne De L'Orme, by H. G. (Johnstone, Hunter, and Co.) gives a very fair picture of the customs and the sufferings of the venerable Huguenots at a period when they were in the deep distress of persecution. Their story, when well told, can never tire, there is so much of devotion and noble daring in it. The writer has evidently felt this; and has been so moved by noble traits, as to be led to portray some image of them. The book is very readable and instructive. *The Two Little Bruces* (Religious Tract Society), is rather a girls' than a boys' book. It has a good deal of domestic incident, and due infusion of moral lesson, which, however, never renders it heavy, and it may very safely be recommended for young girls.—*The Melville Family*, by Mrs. ELLIS (Johnstone, Hunter, and Co.) is a series of Bible readings thrown into narrative and dialogue, and much information on Bible texts and Bible history is thus lightly and attractively conveyed, and not a little original thought shines now and then through the dialogue. The volume is calculated to be useful.

The Children's Hour Annual, the *Welcome Friend*, and the *Children's Prize* have each their claims on the attention of the young, the latter being perhaps the most variously illustrated. *The Children's Hour Annual*, however, is the prettiest book of the three. The *Welcome Friend* is plain, but good and solid, dealing to a considerable extent in Scripture topics.

Panoramic Scenes in Jerusalem and its Neighbourhood, and *Life in the Desert* (Religious Tract Society) carry out a very capital idea, the objects of scenes of Scripture history being brought far more vividly to the mind than it is almost possible mere verbal description could be. We should think these would be welcomed by the young folks.—*Warne's Victoria Toybook* are very well executed, and we hope will have a large sale.—*Nelson's Birds of the Bible*, and *Bible Animals*, have also been prepared with care, and are calculated not only to give pleasure to children, but at the same time to be very useful in unconsciously imparting valuable information not so easily communicated to children by word of mouth.

We can only acknowledge receipt of the Religious Tract Society's *Scripture Pocket-book* and of the *Young People's Pocket-book* for 1872. They are replete with useful information packed into the smallest compass, suitable texts of Scripture for each day are printed in blue in the left-hand page, leaving the right free for memoranda. The *Young People's Pocket-book* has a well-executed portrait of Princess Beatrice.—The Sunday School Union also issue the *Sunday-school Teacher's Pocket-book and Diary*, which is calculated to be extremely useful to teachers from the special notanda prepared for their use. Indeed, we can imagine nothing handier than these pocket-books.

Gleanings.

There is a talk of introducing wooden cups for sherry, instead of glasses as at present.

In Bedfordshire the closing of thirty-four public-houses had reduced the felonies from one hundred to forty-four, and other offences in proportion.

At the Salt Lake Theatre a pumpkin pays the price of two people, and they get two carrots in exchange. Chickens, eggs, oats, greens, are taken at the box-office.

The guardians of district No. 3 of the Honiton (Devon) Union advertise for a medical officer at a salary of 9*l.* per annum.

A lunar rainbow was seen in Norfolk on Sunday evening. The arch was perfect, spanning the heavens in the N.W., and the colours, though faint, were distinctly visible.

A writer in *Fraser* has stated that there is a village in Bohemia the name of which is only pronounceable by sneezing three times, and adding the syllables *sicch!*

A "Railway Washing Company" has long been talked of. The clothes are to be boiled in the copper of the engine, and mangled under the wheels of the luggage-train.

Brighton will have a novel bill before Parliament next session. It is for a supply of sea-water to London inland. The work, it is proposed, will embrace nine reservoirs, ten conduits, and three pumping-stations.

Always distrust any one who thinks everything to be good, and also the man or woman who ima-

gives everything to be evil; but still more mistrust those who are indifferent to all things, for in their composition there can be very little good feeling.

The latest thing at fashionable weddings in America is for a black page, in livery, to walk into church before the bride and groom, carrying a small white satin cushion, on which is embroidered a monogram in gilt letters, which he places in front of the altar for the couple to kneel on, and carries it out again at the close of the ceremony.

The young ladies of Pennsylvania are in a sad state of despair at not being able to follow the Parisian fashion of wearing high heels to their boots. They tried it for a time, but the pavement being made of rafted lumber, and being full of peg-holes, the fair wearers frequently found themselves entrapped, and usually the pavement had to be partially torn up before they could resume their walk.

JUSTICE UNDER DIFFICULTIES.—The following remark fell from Mr. Justice Blackburn in the Court of Queen's Bench on Tuesday:—"This court is so ingeniously constructed that when the window is shut we cannot breathe, when it is open we cannot hear, and at no time can we see."

THE LOZENGE OF PEACE.—Whilst the Rev. T. Binney was occupying the pulpit at Common Close Chapel, Warminster, the other day, he was annoyed by some one in the gallery coughing. At first the rev. gentleman made a pause and looked towards the individual, but on the repetition of the annoyance, he took out a cough-lozenge from his pocket and handed it to a gentleman near the pulpit, saying "Give that person this."

ORIENTAL COMPLIMENTS.—The new Sultan of Zanzibar is a master of the "highfalutin" style of composition. In a letter to Earl Granville, announcing his accession to the throne, he styles himself "the noble of nobles, the pride of his peers, the most honourable, the most illustrious, the Minister of Foreign Affairs, on the part of the Majesty of England, Granville, the sun of whose prosperity may God guard, and the crescent of whose glory may he protect; and may he never cease to be a goal of man's aspirations with perfect happiness and good fortune. Amen!"

CHALLENGE!—A Welsh clergyman has dared Mr. Henry Richard, M.P., to as near an approach to mortal combat as the secretary of the Peace Society can indulge in. The clergyman challenges Mr. Richard to meet him on a public platform, where, on equal terms, either in English or in Welsh, they may discuss the merits of the member for Merthyr's educational policy. His reasons for being dissatisfied with "declamation at one-sided meetings" we give in his own words: "Yn ngwyneb haul a llygad goleuni." We feel that no words of ours can add to the cogency of this remark. So, if neither combatant minds the chance of a broken head as the commentary of an impartial audience, they had better meet.—*Echo.*

A DANGEROUS STRATAGEM.—A young husband in Baltimore is in a nice pickle. From some cause, he concluded his wife did not love him as she should, and he determined to test that element. Therefore he wrote a note telling her he was going to drown himself in the canal, and that before she read the contents of that note his spirit would be hovering over her, observing how she took his death. The would-be suicide entrusted the note to a small boy, but the boy mistook the direction, and carried the note to a next-door neighbour of his wife. The lady handed the note to an officer, with instructions, if possible, to prevent the rash act. The officer hurried up, and, sure enough, found the man on the bank of the canal. Rushing up, the officer seized the unlucky husband, and marched him off to the station-house, notwithstanding his protestations that he did not intend to commit suicide. After the incarceration of the husband the note was handed to his wife, with the information that he had been saved. After upbraiding the officer for not "letting the precious fool drown himself," the wife made a charge of lunacy against him, and he barely escaped being placed in an asylum.

THE DEVIL FISH.—The acquisition by the Crystal Palace aquarium of a specimen of the little-known Octopus, or devil-fish, has led to several newspaper letters about marine monsters. In one of them Captain Davis relates that about four years ago he and some brother officers at Malta had been hathening:—"We had all come out and were drying ourselves, except one, who was standing about up to his knees in the water, when suddenly he gave a shout and ran out, followed close to his heels by a cuttle-fish. It came about five or six feet out of the water, and did not appear at all disconcerted at our presence, but seemed rather angry than alarmed. I should say (as near as I can remember) that the diameter of its extended arms was about 2ft. It is quite a common thing for waders to be caught and held by them. I knew a case of a man being so caught and held by the ankle for about an hour, when a friend came with a knife and cut him away." Mr. Lloyd, of the Crystal Palace aquarium, doubts if an Octopus has ever pursued a man or any other prey out of the water, and, indeed, though the creature can just manage to get along by walking in a clumsy, tumbledown fashion when not in water, it is almost powerless then, and necessarily so, because its soft and jointless limbs, quite devoid of any internal or external skeleton, can hardly support their own weight, and are obliged to heavily drag along the purse-like body. The Octopus in the Crystal Palace will not leave the water for an instant, and suggests whether

the one in question was not stranded by a receding wave. Mr. Lloyd doubts about their "mental emotions."

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.

Births, Marriages, and Deaths.

BIRTHS.

BAIN.—Nov. 30, at Brooklands, Midland-road, Wellingborough, the wife of the Rev. W. J. Bain, of a daughter.

STALLYBRASS.—Dec. 4, at Alexandra-crescent, Illey, the wife of the Rev. H. M. Stallybrass, of a daughter.

MARRIAGES.

MORGAN-DAVIES.—Nov. 30, at Grove-street Congregational Chapel, Liverpool, by the Rev. William Rees, D.D., assisted by the Rev. E. Hassan, of Wavertree, Alfred Morgan, to Margaret Jane, second daughter of David Davies, Esq., of 51, Catherine-street, Liverpool.

TITCHMARSH-BRETT.—Nov. 29, at Tacket-street Chapel, Ipswich, by the Rev. Elieser Jones, Mr. J. Frederick Titchmarsh, accountant, to Emma Sparkes, third daughter of John Brett, Esq., Ipswich.

DEATHS.

COOPER.—Nov. 23, at Amersham, where he had formerly been pastor of the Baptist church for many years, the Rev. Jas. Cooper, aged 78.

SHELDON.—Nov. 30, John William, eldest son of John Joule Sheldon, Lower Broughton, Manchester, aged 30 years. Friends will please accept this intimation.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Nov. 29.

ISSUE DEPARTMENT.

Notes issued	£38,691,420	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	23,691,420
		Silver Bullion	

£38,691,420

£38,691,420

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities		
Rest	8,073,653	Notes, (inc. dead weight annuity) £15,001,028	
Public Deposits	7,254,743	Other Securities	16,204,995
Other Deposits	21,021,885	Notes	14,477,230
Seven Day and other Bills	482,076	Gold & Silver Coin	702,104

£46,385,357

£46,385,357

Nov. 30, 1871.

GEO. FORBES, Chief Cashier.

BREAKFAST.—**EPPS'S COCOA.**—**GRATEFUL AND COMFORTING.**—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctor's bills."—**Civil Service Gazette.** Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homeopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL Whisky," on seal, label and cork. Wholesale Depot, 6a, Great Titchfield-street, Oxford-street, W.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Dec. 4.

We had a short supply of English wheat for to-day's market, but arrivals from abroad are liberal. The attendance of buyers was small, and only a limited business resulted. English wheat barely supported last Monday's quotations, and foreign wheat sold slowly at previous rates. Flour was unaltered in value. Peas and beans, and Indian corn were fully as dear. Barley of all descriptions met a slow sale, at late prices. Of oats we had larger arrivals than of late, and prices have given way 6d. per qr. since last week. Cargoes at the ports of call are unaltered in value.

CURRENT PRICES.

	Per qr.		Per qr.
WHEAT—			
Essex and Kent, red..	— to —	PEAS—	
Ditto new..	52 to 57	Grey	36 to 38
White	—	Maple	43 44
" new	58 63	White	39 42
Foreign red	55 59	Boilers	39 43
" white	60 63	Foreign	38 42
		RYE—	36 38
BARLEY—			
English malting	31 34	OATS—	
Chevalier	37 42	English feed	24 27
Distilling	34 37	" potato	28 34
Foreign	33 37	Scotch feed	— —
		potato	— —
MALT—			
Pale	— —	Irish Black	19 22
Chevalier	— —	" White	21 25
Brown	49 54	Foreign feed	17 21
BEANS—		FLOUR—	
Ticks	37 38	Town made	46 50
Harrow	39 43	Best country	41 44
Small	— —	households	38 40
Egyptian	32 34	Norfolk & Suffolk	— —

BREAD.—Saturday, Dec. 2.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET.—Monday, Dec. 4.—The total imports of foreign stock into London last week amounted to 12,027 head. In the corresponding week in 1870 we received 8,663; in 1869, 8,415; in 1868, 4,844; and in 1867, 9,758 head. The cattle trade to-day has been

in a depressed state, and the tendency of prices has been in favour of buyers. About an average supply of beasts has been on sale. The supply has been in excess of requirements; and, in sympathy with the dulness in the dead-meat market, there has been a want of animation in the inquiry for all breeds, and prices have been in favour of buyers. The best Scots and crosses have sold at 5s. 6d. to 5s. 8d., and only occasionally 5s. 10d. per 8 lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,750 shorthorns, &c.; from other parts of England about 250 various breeds: from Scotland 101 Scots and crosses; and from Ireland about 100 oxen. A moderate supply of sheep has been in the pens. Sales have progressed slowly for all breeds, and prices have receded. The best Dows and half-breds have sold at 6s. 6d. to 6s. 8d. per 8 lbs. Calves have changed hands quietly, at about late rates. Pigs have been disposed of at about previous quotations. The annual Christmas market will be held on Monday next.

Per 8 lbs., to sink the offal.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts	8 to 4 4
Second quality	5 0 5 6
Prime large oxen	5 6 5 8
Prime Scots	5 8 5 10
Course inf. sheep	4 0 5 0
Second quality	5 2 6 0

Per 8 lbs., to sink the offal.

s. d. s. d.	s. d. s. d.
Pr. coarse woolled	2 6 4
Pr. Southdown	6 6 6 8
Large coarse calves	3 4 3 6
Pr. small	5 0 5 8
Large hogs	3 4 3 0
Neat sm. porkers	4 0 4 8

Per 8 lbs., to sink the offal.

METROPOLITAN MEAT MARKET.—Monday, Dec. 4.—Moderate supplies of meat have been on sale. The trade has been dull at barely late rates. The import into London last week consisted of 1,335 packages from Hamburg, 508 from Tönning, and 58 from Harlingen.

Per 8 lbs., by the carcass.

s. d. s. d.	s. d. s. d.
Inferior beef	3 4 to 3 8
Middling do.	3 10 4 2
Prime do.	4 6 5 4
Prime large do.	4 10 5 6
Prime small do.	5 2 5 6
Veal	5 0 5 8
Inferior Mutton	3 8 4 4

PROVISIONS, Monday, Dec. 4.—The arrivals last week from Ireland were 1,112 firkins butter and 3,818 hams bacon, and from foreign ports 20,590 packages butter and 1,513 hams bacon. The Irish butter market ruled slow last week, and but few sales were made. Dutch butter remained without change in value, also foreign, which sold steadily at late rates. The bacon market ruled slow without alteration in prices of Waterford, but Cork and Limerick declined about 2s. per cwt.

WANTED, after CHRISTMAS, in a Gentleman's Boarding School, a First-Class Certificated MASTER, to prepare Boys in English, Mathematics, &c., &c., for the Local Examinations. None but an energetic Teacher and a good disciplinarian need apply.—Address, R. S. T., Mr. Fuller, Stationer, Rampant Horse-street, Norwich.

WEEK of UNITED UNIVERSAL PRAYER, JANUARY, 1872. Ministers and others friendly to the object are invited to make arrangements for holding MEETINGS in their neighbourhood during that week and to obtain the Circular Invitation, with Suggested Topics, agreed upon by the British and Foreign Branches of the Evangelical Alliance. Copies may be obtained on application to the Secretaries, 7, Adam-street, Strand, London.

JAMES DAVIS, Secretary.

H. SCHMETTAU, Ph.D., Foreign Secretary. Meetings will be held in London on MONDAY, JANUARY 8, and following days in the week at Will's Rooms, St. James's, at Eleven o'clock, and in the City, at the London Tavern, at One o'clock.

A PUBLIC MEETING will be held at STEPNEY MEETING, GARDEN-STREET, STEPNEY, on THURSDAY, the 14th December, 1871, at Seven o'clock, in connection with the completion of the TWENTY-FIFTH YEAR of the PASTORATE of the Rev. JOHN KENNEDY, M.A. Rev. THOS. BINNEY will take the Chair. Rev. Dr. Angus, M.A., Rev. J. Bardsley, M.A., Rector of Stepney; Rev. J. Cohen, M.A., Rector of Whitechapel; Rev. G. T. Driffield, M.A., Rector of Bow; Rev. Dr. Halley, Rev. S. McAll, Rev. J. Viney, and others are expected to take part in the proceedings.

NEW CONGREGATIONAL CHURCH, STREATHAM-HILL. OPENING SERVICES.

TUESDAY, 12th December, at Twelve o'clock.

Rev. T. BINNEY will conduct the devotional services and will offer the dedicatory prayer. The sermon will be preached by the Rev. A. RALEIGH, D.D. of Canonbury, at 2.30. Luncheon will be provided in the Lecture-hall adjoining. The Treasurer, John Kemp Welch, Esq., will preside, supported by many ministers and friends. At Seven p.m. evening service will be held, and the Rev. H. Allon, D.D., of Islington, will preach.

On Sunday, 17th December, the Rev. T. Binney will preach in the morning and Rev. W. Arthur, D.D., in the evening.

Services at 11 a.m. and 6.30 p.m.

URGENT APPEAL!

ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL; Office, 73, CHEAPSIDE, E.C.

The oldest and one of the most economically conducted institutions of its kind. Founded in 1758. Incorporated 1848.

The School has accommodation for 400 children, but is not full for want of funds.

120 Candidates are applying for admission.

The Annual Income required is about £10,000

The Income from Property is only £2,200

That from Subscriptions averages £2,400

£4,600

Amount still to be raised annually £5,400

1st, By additional Annual Subscriptions; 2nd, by Donations; 3rd, by Collections after Services, and other means.

The education given to the Children is of the most useful kind, and many who have left are now occupying positions of trust.

JOHN KEMP WELCH, Treasurer.

JOSEPH SOUL, Secretary.

Contributions will be thankfully received by the Treasurer, the London Joint Stock Bank, Princes-street (and at all its branches), and at the Office of the Charity, 73, Cheapside; also by Messrs. Nisbet and Co., 21, Berners-street, W., and Messrs. W. D. and H. O. Wills, Bristol.

THE SOCIETY for the RELIEF of AGED and INFIRM PROTESTANT DISSENTING MINISTERS.

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Secretary—Rev. GEORGE ROGERS.

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This Society, established in 1818 to relieve such Ministers who were in straitened circumstances, appeals to the benevolent for increased support to carry on its charitable work. Help is greatly needed.

Contributions will be thankfully received by the Secretary, the Rev. George Rogers, Coleman-street, Camberwell.

ONE HUNDRED GUINEAS given to the SOCIETY for the RELIEF of AGED and INFIRM PROTESTANT DISSENTING MINISTERS confers on the Donor the power to Nominate one such Minister for its list of Annual Recipients. The present benefit such nominees will derive is a yearly grant of £10, with some prospect of an increase. For further information apply to the Secretary, the Rev. GEORGE ROGERS, Coleman-street, Camberwell.

CAMBRIDGE UNIVERSITY EXAMINATION for WOMEN, 1872. London Centre.

An EXAMINATION will be held, beginning on MONDAY, June 17, 1872. Candidates wishing for information or desirous of attending Preparatory Classes or Lectures in London are requested to apply to the Secretary for the London Centre, Miss E. Bonham Carter, Ravensbourne, Beckenham.

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Prospectus forwarded on application.

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Professor Albert J. Bernays, Ph.D., St. Thomas's Hospital, London.

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The Rev. John Owen Picton, M.A., Desford Rectory, Leicester.

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COOK'S TOURS.—CHRISTMAS in ROME.

Dec. 15, for all the principal parts of Italy, at reduced fares.

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Meers. THOS. COOK and SON (John M. Cook), as the only appointed Agents of the Railway Companies concerned in the Brenner Route, are now issuing through direct Coupons to BRINDISI, and all principal stations of Italy, which Coupons are available for breaking the journey at any principal Station en route, within 30 days, and allow 60lbs. of luggage free.

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PROFIT has been again apportioned to Shareholders, besides
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